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THE
CITY AND UNIVERSITY
OF
ST ANDREWS



A
QUINCENTENARY
HANDBOOK

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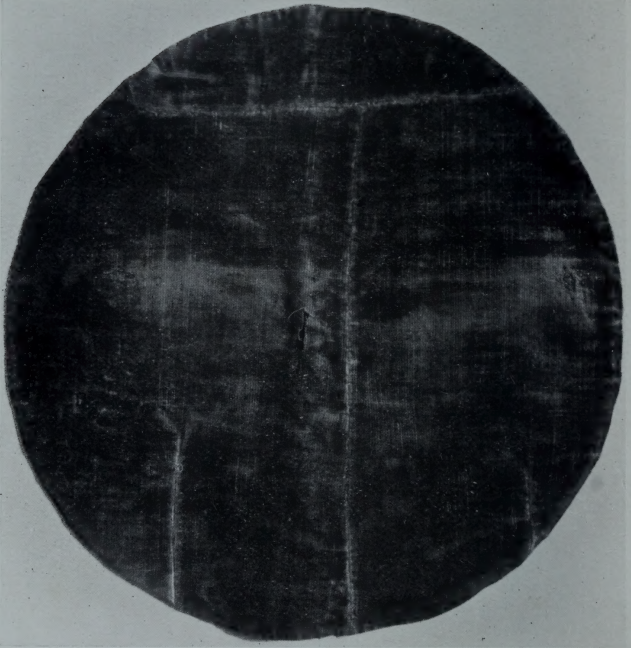
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1852-

Handbook to the city and
University of St. Andrews

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FIVE-HUNDREDTH ANNIVERSARY OF THE FOUNDATION
OF THE UNIVERSITY OF ST. ANDREWS.

HANDBOOK TO ST. ANDREWS.



THE GRADUATION CAP.

"Hoc Birretum super te impono."

HANDBOOK
TO THE
CITY AND UNIVERSITY
OF
ST. ANDREWS

By
JAMES MAITLAND ANDERSON,
University Librarian.



St. Andrews :
W. C. Henderson & Son, University Press.
1911.

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PREFACE.

THE purpose of this Handbook is to enable those Quincentenary guests who happen to be strangers to St. Andrews to make themselves acquainted with the City and the University in as short a time as possible. It contains a succinct history of the City, with brief descriptions of its most interesting buildings. Then follows a more detailed, but still very inadequate, sketch of the fortunes of the University during the five centuries of its existence, together with some account of its present position, buildings, and equipment. I have done the best I could for the book in the time at my disposal. It has been put together at odd moments, amid other pressing work, during the past few weeks—part of it when I was away from St. Andrews—and it went to the printer as fast as it was written.

It has been impossible to verify all the facts and dates mentioned in the book, which has been written almost entirely without reference to authorities, but I hope that they will be found to be at least approximately correct. I feel much indebted to the Professors and Lecturers who

PREFACE.

helped me with descriptions of their respective departments and laboratories, about which I had no first hand knowledge myself. I regret that the limits assigned to the book have prevented me from including chapters on the personal history of the University and on College life and customs—matters which would have enlivened its pages not a little.

Of the 27 illustrations, all but three have been specially photographed for the Handbook—1 (Plate XXVI.) by Mr. Downie, photographer, and 23 by Mr. Patrick, a local amateur of exceptional skill. Plates XIX. and XXIII. are from photographs by Mr. Rodger, and Plate I. was obtained in the manner mentioned in the text. As photographs of the City are easily obtainable in great variety, the illustrations have been confined almost exclusively to the University, the only exceptions being the Parish Church, in which the religious service forming part of the celebrations is to be held, and the ruins of the Cathedral, which was associated with the beginnings of the University. Arrangements were made for a view of the enlarged University Hall, but building operations were not sufficiently advanced to permit a satisfactory photograph to be taken in time. The stamp on the cover is a reduced facsimile of the fifteenth century seal of the University.

The Outline Plan of the City has been prepared under the superintendence of Mr.

PREFACE.

Henry, architect. In order to avoid overcrowding, the principal buildings have been indicated by figures and letters, and their names printed on the margin. Those belonging to the University have been emphasized by being darkened. The scale of the Plan is so small that some names have had to be omitted, but it will probably be found sufficient for its immediate purpose. For the convenience of those who may wish to use the Plan by itself, a duplicate copy is placed loosely in the Handbook.

J. M. A.

ST. ANDREWS,

August 17th, 1911.

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FRONTISPIECE. THE GRADUATION CAP.

Tradition assigns this cap to the days of Knox and Buchanan.

It is more likely to be the remains of the Doctors' Cap made for the University, in 1696, by James Johnston, tailor, at the price of forty shillings Scots. It is now merely a circular piece of black velvet, fourteen inches in diameter, lined with coarse red flannel.

- PLATE I. PARISH CHURCH—NAVE, LOOKING EAST.
- „ II. MEN'S UNION, ST. SALVATOR'S TOWER AND CHURCH.
- „ III. UNITED COLLEGE.
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PLAN OF ST. ANDREWS.

THE CITY.

ST. ANDREWS OF THE PAST.

AT CERTAIN seasons of the year, St. Andrews is occasionally enveloped in a dense fog—locally known as a ‘haar’—which completely blots it out from the view of an approaching traveller. But the fog is never so dense as it looks at a distance, and the nearer the traveller comes to the city the more does he see of its outline and even of its minutest details. It is otherwise with the much thicker mist that hangs over the early history of the place. It neither lifts nor thins out. No matter how keen the scrutiny of the local historian may be, he has to turn back foiled by the impenetrable veil that enshrouds the mysterious past.

The object of these pages is neither to attempt to lift the tiniest portion of this veil, nor to speculate for a moment on what may possibly lie behind it. It is enough for the present purpose to know that, for Scotland, St. Andrews is a place of great antiquity, and that its early annals are part and parcel of the legendary lore of the country. In the calm retreat of the Priory, the ‘Legend of St. Andrew’ was compiled—

not from authentic records passed on from previous ages, but from the floating traditions of the time, moulded into harmony with the pious aspirations of a religious community seeking for itself a saintly origin and an exalted history.

But one must not sneer at the story of St. Regulus and the bones of St. Andrew. It was very real, and very helpful, to the men and women of former days; and it is no mean thing for a city to be for ever associated with the name of the first disciple of Our Lord. If the spot on which St. Andrews has been reared had not been made sacred by some profoundly religious act, it would probably never have risen to the rank of an ordinary Fife-coast burgh. There was nothing about its site, at the beginning of the Christian era, to make it attractive as a human habitation. When the district first got a name, it was called Mucross, which is said to mean Swine Point. It was a treeless region, marshy, and covered with scrub. The elk found a home in the valley of the Eden: the wild boar roamed on the higher ground between that river and the Kenly burn. They doubtless brought the hunter to the spot. Many remains of heathen burial have been found scattered all over the neighbourhood, testifying to the presence of the sinner before the saint.

Still, it was Christianity that laid the foundations of St. Andrews. The earliest church is said to have stood on a rock,

called the Lady Craig, near the end of the present harbour pier. The ever-encroaching sea caused it to be abandoned; whereupon another church was built high up and safe on the nearest cliff. Portions of the walls of this church, with later additions, are yet extant. They form the starting point of the ecclesiological history of St. Andrews, and will be referred to again as the Chapel Royal.

In course of time the little clump of stone and clay 'biggings,' thatched with brushwood, standing on and about what is now called the Kirk-Hill, got a name. It is variously given as Rigmund, Kilrighmonaidh, Kilrymund, etc. This royal appellation is credited to a king of the Picts, and may mean King-Hill, or Cell of King-Hill. The name Kilrimont came to be applied to the whole district on which the Cathedral and Priory were afterwards built. It is difficult to ascertain when St. Andrews came to be recognised as the inclusive name of the place. The name Kilrimont certainly prevailed till towards the end of the thirteenth century—that is long after the terms 'Town of St. Andrew,' and 'Burgh of St. Andrew' had come into use. It sometimes almost seems as if Kilrimont and St. Andrews were separate divisions of the same town—the population of the one being mainly ecclesiastical and of the other mainly civil. St. Andrews is very seldom called 'Villa' in early charters—

only once or twice in the twelfth and thirteenth centuries. 'Burgus' is the more usual designation at that period. 'Civitas' came into use before the middle of the fourteenth century, and in the fifteenth century and onwards 'Civitas Sancti Andreae' was almost uniformly employed. Its name in the vernacular was Sanct-androis. In a very few cases Anderstoun is to be met with. Written in full, the name is St. Andrew's town, just as Perth was at one time St. John's town; but both apostrophe and town have long been dropped. As a place name, St. Andrews ought never to be written 'S. Andrew's,' as some Anglican purists affect to do.

The tower and church of St. Regulus might be placed next, in order of time, after the Culdee settlement on the Kirk-Hill, were it not that the unearthing of so many Celtic slabs and crosses, suggests the possibility of a still earlier church in the same locality. Precise dates in the local annals have not yet been reached; but they come with the founding of the Priory. There had been Bishops of St. Andrews from the beginning of the tenth century, but they are shadowy figures until the time of Turgot, who was consecrated on August 1, 1109. He died at Durham on August 31, 1115, and the see remained vacant until June 29, 1120, when Eadmer, 'a monk of Canterbury,' was elected. He straight-way came to St. Andrews, where, as he

himself tells, he was received 'a scholasticis et plebe.' Difficulties about his investiture arose, and, after many disputations, he returned to Canterbury, where he died on January 13, 1124, without having been consecrated Bishop of St. Andrews. He was succeeded by Robert, Prior of Scone, who founded the Priory of Augustinian Canons in 1144. The Priory was followed by the Cathedral, and the Cathedral by the Castle.

The Knights Hospitallers must have settled in St. Andrews as early as the twelfth century. Indeed the first known reference to a Hospitaller in Scotland occurs in a charter of King Malcolm the Fourth, dated at St. Andrews in 1160. Among the witnesses are 'Richard of the Jerusalem Hospital' and 'Robert, brother of the Temple.' These Knights of St. John of Jerusalem had a large holding in the heart of the town—acquired no doubt when it was vacant land—and they had outlying tenements besides. The Temple properties were broken up and sold in the sixteenth century, but a few interesting remains still connect them with their former owners. Their principal House is now the property of the University.

A Dominican Friary was founded between 1272 and 1279, and an Observantine Friary in, or near, 1458. Both Houses had extensive grounds and buildings, especially the Dominicans, but were never large communities. No reference to a Convent

of Nuns in St. Andrews has ever been met with. 'Monks and Monasteries' is a popular alliterative phrase of dubious meaning. Strictly speaking, St. Andrews had neither the one nor the other. Its three religious houses contained Augustinian Canons, and Dominican and Franciscan Friars. Monks and Nuns it never knew.

A Parish Church, dedicated to the Holy Trinity, was erected in Kilrimont early in the twelfth century and was transferred to the centre of St. Andrews early in the fifteenth. About the same time as this transfer, a church was provided for the small parish of St. Leonard, which lay within and yet without the parish of St. Andrews. Apart from the University and Colleges, these completed the pre-Reformation ecclesiastical foundations of St. Andrews, with the exception of a number of chapels of obscure origin and use. A Chapel of St. Peter, overlooking the sea, between the Cathedral and the Castle, is mentioned as early as 1212. A Chapel of St. Duthac stood near the east end of South Street on the north side. There was a Chapel of St. Anne on the north side of North Street, close to where St. Katharine's School now stands; and there was a Chapel of St. Mary Magdalen a little distance to the south of St. Regulus Tower. In the churches and chapels there were many chaplainries and altarages—most of them founded in the

fourteenth and fifteenth centuries for the celebration of anniversaries, and of masses for the souls of the founders.

As became the ecclesiastical capital of Scotland, St. Andrews, up to the Reformation, was, in outward appearance at any rate, an intensely 'religious' city. The Bishop, afterwards the Archbishop—Primate of Scotland—was head over all. Then came the Prior, the Archdeacon, the Official, and the minor clergy of all kinds. The mere layman counted for very little unless he were at least a Baron. Even the Provost of the city had to study and obey the behests of 'My Lord.' When disputes arose, ecclesiastics had the last word in the fray. Nevertheless, it all tended to make St. Andrews an important and at times a gay city. The streets were kept lively by the constant coming and going of church dignitaries and officers of state. Kings and Queens were frequent visitors, and, strange as it may seem, St. Andrews in those days saw more of Court pageantry and Church ceremony in any single generation than it has done for the last three hundred years.

The Reformation so shattered the outward glory and the material prosperity of St. Andrews, that it did not begin to recover from the blow for nearly three hundred years. The welfare of the city was so bound up with the Old Church, that when it fell there was nothing else

to lean upon. If the University had been closed, the doom of St. Andrews would have been sealed. Thanks to the esteem in which the Colleges were held throughout the country, and to the interest taken in education by the leading Reformers, the University was able to weather the storm and to remain for generations the mainstay of a decaying community. There is a consensus of testimony that St. Andrews began to decline at once, and that the decline was rapid. The Religious Houses were emptied forthwith, and their buildings soon became ruins. The Cathedral was useless to the Reformed Church, and went to ruin also. Such portions of the Priory as were suitable for domestic purposes held out better, but before long they too fell a prey to the tooth of time. The Castle was partly habitable in the beginning of the seventeenth century. Archbishop Spottiswoode (1615-1639) appears to have spent some money on it, but not enough to keep it long intact. During most of his episcopate he lived in Dairsie Castle, about seven miles away. Private houses in large numbers stood uninhabited for years, and one by one became part of the general desolation.

The whole mass of ecclesiastical buildings became a vast quarry, out of which stones were taken to erect and repair other fabrics. There is probably not a seventeenth or eighteenth century house or wall in St. Andrews that has not a carved or moulded

stone embedded in it. Ever and anon, in the most unlikely places, such 'finds' have been made. They are now carefully preserved when met with, but afore-time it is to be feared they were either used again or smashed to pieces.

All through the seventeenth and following century there are constant allusions to waste lands, empty houses, ruinous and dangerous tenements. In 1772, such a dreary solitude is said to have lain before the traveller as he entered South Street 'that it formed a perfect idea of having been laid waste by the pestilence.' When that precocious, short-lived youth, George Monck Berkeley, grandson of the famous Bishop of Cloyne, arrived in St. Andrews as a student, in 1781, and beheld the gloom and untidiness of the place, he 'wept to think that he was to remain, if God spared his life, three long years in it.' Still, as his fond and doting mother is pleased to add, 'it is but justice to say Mr. Berkeley shed more tears at leaving St. Andrews than he drew sighs at entering it.' Things were, if possible, worse in 1797; but the good old town was not unduly depressed. An observer noticed that 'its conviviality is enlivened, and a maudlin consolation is administered to its sorrows, by no fewer than two-and-forty ale-houses.'

So late as 1827 it was still possible to describe St. Andrews as 'but the ghost of a fine city'—'the carcase of its former

self.' There are men and women still living who have seen goats and oxen feeding off the grass-grown streets ; but the turning point was reached in 1842, when a vigorous and strong-willed Provost commenced a strenuous restoration to decency and order. A good deal was done under his imperious rule that would have been better let alone. The streets were needlessly shorn of their mediaeval aspect, and their names too uniformly modernized. Wynds became streets, closes became lanes, and so on. Some of the old descriptive names had ceased to be applicable, but a judicious blending of old and new would have been in keeping with the history of the place. All the same, it is on the basis of Provost Sir Hugh Lyon Playfair's work that modern St. Andrews has been reared. Without him it might have been more picturesque—more reminiscent of bygone days. But enough remains to link its present with its past. Amid all that is modern and up-to-date in St. Andrews, one still feels the subtle impress of some mysterious and awe-inspiring influence.

If St. Andrews had had any facilities for trade and commerce, it might have held its own, after the Reformation, better than it did. Its artificial harbour, though commodious and safe, had a narrow rock-bound entrance and so was difficult of access in stormy weather. The local fleet, once fairly large, was in 1800 reduced to one

small vessel, called the 'Dainty Davie,' that traded between the town and Leith. There was only water-power in the district sufficient to drive a few corn and barley mills. In the eighteenth century almost the only industry of the place was the making of golf-balls—an industry that flourished on a limited scale until the feather ball went out of use. After supplying local needs, as many as nine thousand of these leather-covered feather balls were sent to other places every year. Curiously enough, there is little mention of golf-club making until well on in the nineteenth century. In 1793, the manufacture of sail-cloth of an improved kind was introduced. In course of time this industry gave employment to eighty people, who produced 160,000 yards per annum. Spinning, weaving, and the tambouring of muslin were also tried, but the location and circumstances of the place were against trades and manufactures of every kind. Its staple industry to-day is golf, and the making of clubs and cleeks and other implements of the game.

It is difficult to say what the population of St. Andrews was when the city was at the height of its prosperity. It has been estimated at from 20,000 to 30,000—figures quite unworthy of credence. Its normal population is considerably below 10,000 in this twentieth century, when its dwelling-houses are at least three times as numerous

as they ever were. In 1772 the number of inhabitants in the town was put as low as 2000, although in 1755 the population of the whole parish had been given as 4913. The rise in recent decades has been steady, but not unduly large. The increase between the census of 1901 and that of 1911 was less than might have been expected, considering the marked growth in the number of suburban residences. There is no cause for regret in that: if St. Andrews grows much beyond 10,000, it will bring about its own undoing.

ST. ANDREWS OF THE PRESENT.

ST. ANDREWS to-day is a residential city of the first rank. Favoured with a bracing climate it is a remarkably healthy place, having one of the lowest death-rates in the kingdom. It has long been famous as a health resort, and attracts thousands of visitors every year. Its Golf Links are famous throughout the world, and draw devotees of the royal and ancient game from every clime. It would astonish some of them to be told that St. Andrews had anything else worth coming far to see. As an educational centre, it has no equal of its size in Britain. The fame of its University is world-wide, and the same may be said of one of its

latest educational institutions—St. Leonards School for Girls. The Madras College has enjoyed an excellent reputation for three-quarters of a century, and still holds its own in spite of great changes in the scholastic arrangements of the country. It incorporates the former Grammar and English Schools. Private Boarding Schools for boys bring many pupils from outside the town—Clifton Bank School, for instance, being always taxed to its utmost capacity.

In addition to the University and College buildings, there are many things that a stranger visiting St. Andrews ought to see. Only a few of them can be mentioned here. It is a pity, perhaps, that they are mostly ruins. However, there is often more to be learned from a well-kept ruin than from many a pretentious modern building.

THE PORT.

THE Port at the entrance to South Street is the only remaining city gate. In its present form — with more or less unavoidable alterations—it is a late sixteenth century structure ; but it may have been built more than once before 1589. The side arches are modern openings—the one on the north side having been enlarged to its present size in 1884. This was always the principal entrance to the city, and has witnessed many imposing ceremonies. Here, in 1617, King James the Sixth was met by the civic

dignitaries and welcomed in a Latin speech. Here too, in 1650, the silver keys of the city were delivered up to King Charles the Second—the last British monarch who ever visited St. Andrews. The other streets open to the country were also protected by Ports. The last of them to disappear was probably the one at the west end of North Street. St. Andrews has often been described, erroneously, as a walled town. It never had any such defence.

THE DOMINICAN FRIARY.

ALL that remains of the Dominican Friary—commonly called the Black-Friars' Monastery—is the delightful little ruined Chapel, or Transept, standing just within the grounds of the Madras College, on the south side of South Street. It has evidently been a late addition to the Dominican Church, and is probably of early sixteenth century date. The other buildings of the Friary have been so completely effaced that recent excavations failed to trace more than a fraction of their ground plan.

THE OBSERVANTINE FRIARY.

No portion of the Observantine Friary, or Grey-Friars' Monastery, is now to be seen. The street called Greyfriars Garden runs through its site. The garden opposite number four contains the well of the Monastery, cleared out and protected by a stone parapet and iron guard in 1886.

A short length of the western precinct wall is still standing at the back of the gardens belonging to one or two of the houses at the north end of the street.

THE PARISH CHURCH.

THE Parish Church of the Holy Trinity—better known as the Town Church—fitly occupies the most central site available in the city. It has stood there since about 1411, when it was transferred from the ancient church quarter now given up to ruins and memorials of the dead. Nothing is known of the reason of the transfer. It was carried out in the time of Bishop Wardlaw and of Prior James Biset, two of the most enlightened churchmen of their day. The Bishop enlarged the cemetery of the Church, in 1430, the enclosing wall of which extended nearly half-way across the street. It was set back, and all the tombstones cleared away, about the middle of the eighteenth century. The closing of the burying-ground was probably a sanitary necessity, but it has since been the cause of many an upheaval of dead men's bones. The Church itself has undergone numerous alterations. Towards the end of the eighteenth century it was nearly all taken down and rebuilt in a truly hideous fashion. No sacred building could have been more severely plain; but it had the redeeming merit of holding an enormous congregation, and there was an impressiveness about

its huge and sombre outlines that made it almost attractive in its ugliness.

The Church as it is now seen is one of the noblest parish churches in Scotland. It was built mainly with funds raised by the unwearied labour and devotion of the Reverend Dr. Playfair, First Minister of the parish, and Mr. C. S. Grace, W.S., one of the elders and heritors. Restoration in any real sense was impossible. All that could be done was to retain whatever of the old Church was still left, and, as far as practicable, to build the new Church on the old ground plan. The tower, part of the west wall, and a number of the pillars, are easily seen to belong to the fifteenth century. All else is in harmonious keeping—skilfully designed and worked out by the resourceful brain of Mr. MacGregor Chalmers, the architect, kept in rein by the chastening hand of sturdy Presbyterianism. The new Church was opened on November 30, 1909. It would take many pages of this little book to describe it in detail. The visitor must see it for himself—its symbolic stone and wood-carving, its painted glass windows, its memorial pulpit, and its many other treasures, both new and old, not the least among them being its wonderful monument of Presbyterian toleration and of Archbishop Sharp. A view of the interior of this most interesting Church is given in Plate I., by the special permission of Dr. Playfair.

THE CASTLE.

IF the Castle does not make a very striking or imposing ruin, it is a delightfully attractive one. Standing on a dip in the cliffs, it is not seen to advantage except from the south-west—the side on which it has suffered most. It is when the visitor has come to close quarters, and has entered the courtyard, that he begins to realize how extensive it has been and how puzzling and yet how suggestive are its remains. It was begun by Bishop Roger de Beaumont, son of Robert, Earl of Leicester, who was consecrated in 1198 and died in 1202. In the course of the next four centuries and a half it underwent many alterations, repairs and rebuildings, partly necessitated by assaults and sieges—although it was primarily an episcopal palace and not a military stronghold—and partly to meet the increased requirements of wealthy and ostentatious prelates. For three hundred years it has been more or less a ruin. Some part of it was repaired in 1645, and it was used as a state prison in the following year. From that time onwards it became an uninhabitable ruin, and the work of demolition began. Hundreds of cartloads of its stones were used to repair the harbour pier. The nineteenth century had dawned before any effort was made to arrest its total destruction. In 1802, Principal Playfair made an appeal to the Barons of Exchequer on behalf of the Castle, which

by that time was threatening to become a mass of rubbish. The tenant of the Castle yard had closed the gate, 'ploughed up the area, and planted potatoes on several parts of the ruins.' Much public money has been spent upon it since then. The sides next the sea have been protected from further inroads. The walls have been stripped of insidious ivy, and the whole remains cleaned and pointed.

An intelligent Keeper shows the famous 'Bottle Dungeon,' under the Sea Tower in the north-west corner—a fearful pit of countless unhallowed memories. He will also show, if asked, a strange subterranean passage of unknown, and perchance unknowable, intent. The visitor may inspect for himself, at leisure, what is left of the state apartments, or block-house, at the south-east corner; the kitchen tower and the vaults below in the north-east corner; as well as the substantial remains over and beside the entrance gateway, and he may fill up the blanks that everywhere abound according to his imaginative power or his knowledge of castellated architecture. He should not leave without looking down the fern-girt courtyard well.

Of the many historical episodes connected with the Castle it is impossible to write here. They will be found summarized in the local guidebooks, and interspersed in the general and ecclesiastical histories of Scotland. Two names, representing two

very different types of men, will be for ever associated with the Castle—David Beaton and John Knox. Their interests in it were wholly different. Beaton was one of its rebuilders, and, pleading for his life, perished in the very portion he had built. Knox merely lived within its walls—not always as a free man; but his residence has been made memorable, and he takes rank as the first historian of the Castle worthy of the name.

THE CATHEDRAL.

ALL the principal streets of St. Andrews lead to the Cathedral. Portions of it may be seen from nearly the whole length of South Street. On entering the ruin by the west door—the ‘golden gate’ it has been called—the great size of the church becomes at once apparent. The inner length from wall to wall is 355 feet; the width of the nave is 63 feet. There is evidence, however, to show that the church was once longer—probably 414 feet over all.

Part of the west gable, practically the whole of the east gable, the south wall of the nave, the west wall of the south transept, and a few fragments of other walls and pillars, constitute the remains of this once vast and imposing fabric. Imagination must rear the other walls and columns from the foundations clearly marked out with granite chips in the soft green turf. Some fragments of the chapter-

house, vestibule, and sacristy, are visible quite close to the south transept. In the first named, the stone coffins of several of the Priors were laid bare in 1904.

The Cathedral was founded, by Bishop Arnold, about the year 1160. It proceeded slowly, amid pauses and mishaps, and was not consecrated until 1318. One can only judge of its general appearance when complete by what remains. No drawing exists showing the church as it stood entire. Its ornaments and furnishings were, doubtless, in keeping with its size, and with its position as the metropolitan church of Scotland. They have all vanished. Some think they will yet be found hidden in a secret chamber below the earth. But persistent search has hitherto failed to discover this mysterious and elusive treasure-house.

No visitor to the Cathedral who is interested in archaeology should fail to look into the museum behind the chapter-house. Here the history of St. Andrews, in epitome, may be seen written in stone. The existence of this museum is largely due to the ardent local patriotism of Dr. Hay Fleming, to whom every stone of old St. Andrews is dear. Owing to his influence and energy, historic stones that lay wasting in the open air are now safe from farther decay, and may be studied in their relation to each other in a way that was quite impossible when they stood far apart, and often only partially exposed to view.

THE PRIORY.

As a foundation, the Priory of Augustinian Canons is about sixteen years older than the Cathedral, but as its buildings ranged with those of the Cathedral, and at several points opened directly into it, they must have been erected contemporaneously. They were of the usual conventual type, built round a cloister garth, and included refectory, dormitory, calefactory, Prior's and sub-Prior's manses, guest hall, etc. The extent of the Priory grounds may be judged by the great length of the enclosing wall, built by Prior John Hepburn in the second decade of the sixteenth century. The greater part of this very substantial wall is still standing. In circuit it measures more than 3000 feet ; it is from 18 to 20 feet high, and from $3\frac{1}{2}$ to 4 feet thick.

There are but scanty remains of the Priory buildings, and they were little understood until the late Marquess of Bute became proprietor of the modern Priory house and gardens. He determined the ground plan, and restored portions of the vaulted sub-structures, but did not live to accomplish all he had intended. What he did was scrupulously exact, and no one need be deceived by failing to observe the difference between the old masonry and the new.

The public entrance to the Priory was by the fine gateway known as the Pends, at the east end of South Street. This is

a late fifteenth century erection, and is also believed to be the work of Prior John Hepburn. The remains of the Cathedral would in all probability have been less extensive than they are had not the Priory buildings been attached to the south wall of the nave. The Priory passed into private hands soon after the Reformation, and the owners would doubtless see to the preservation of its northern boundary, especially as it formed a very desirable protection from the cold north wind.

ST. REGULUS TOWER AND CHURCH.

THE very striking square tower, with the small church attached, standing beside the Cathedral ruins, goes by the name of St. Regulus, or St. Rule. How or when it got that name it is impossible to say; but it has been current for more than two centuries. It is extremely doubtful if this ancient church ever had anything to do with St. Regulus. In the Register of the Priory it is never once called by that name. There it is the old Church of St. Andrew—the predecessor of the Cathedral. When and by whom it was built have always been open questions, and are so still. Old writers gravely attributed it to the fourth century. A very capable mid-nineteenth century antiquary assigned it to the twelfth. The most recent investigator argues, almost conclusively, in favour of the tenth. Whatever may be its exact age, it is the most

valuable asset that St. Andrews possesses in the way of ruins. Nothing older rises so high above the ground, and no other piece of masonry has stood the trying atmosphere of the place so well. The tower is a little over 108 feet in height. The magnificent view it affords induces many hundreds to climb its dark winding stair in the course of every summer. It is enough for others to study the peculiar construction of both Church and Tower, and to mentally reconstruct nave, chancel, and apse, as they may have stood before the Cathedral rose to supersede them.

THE CHAPEL ROYAL.

OUT upon the Kirk-Hill, beyond the Priory wall, are to be seen the foundations of a still earlier church than that now called St. Regulus. For centuries they lay covered up and unknown, until, in 1860, they were discovered and exposed to view. They are not all of one date, and the orientation is not the same throughout. These low walls are all that remain of the Church of the Blessed Mary of the Rock. This was originally a Celtic settlement—one of the earliest of Culdee churches. Later, it became a small college, or collegiate church—‘*Collegium Sanctae Mariae Virginis in Rupe.*’ Still later, it was for a time a Chapel Royal. As might be expected, its history is obscure and complicated. At the Reformation it was still in

existence, being then declared to be a prophane house. For some years previously, however, its Provost had been living in a chamber hired from St. Leonard's College.

PRIVATE HOUSES.

Very little pre-Reformation domestic architecture is left in St. Andrews. The oldest houses have been rebuilt, or harled over, or otherwise defaced. A good instance of this is to be seen in the case of number 71 North Street, which was recently acquired by the University, and is being fitted up as offices for the Secretary and Factor. The house is understood to have been standing before St. Salvator's College was built. The removal of a coating of cement has shown it to be riddled with doors and windows—all blotted out when the latest 'improvement' had been made. The same thing would be seen at number 71 South Street—the principal House of the Knights Hospitallers referred to on another page—if its masonry were laid bare. The remarkable vaulting in the interior proves its foundations to be of great antiquity. South Street contains a number of other characteristic houses, such as number 1, known as 'The Roundel,' and number 4, known as Queen Mary's. The latter is a very fine specimen of an early sixteenth century Scottish dwelling-house of the better class. Unfortunately, only a back view of it can be had from the

street. The fifteenth century house which stood on the same site was called Smalmonth. Opposite the Cathedral is Deans Court—formerly the residence of the Archdeacon of St. Andrews. There is much that is quaint among the smaller houses in the East End—the happy hunting ground of artists.

THE CITY FROM WITHOUT.

St. Andrews was never meant to be approached by rail—least of all by way of Leuchars Junction. It is true that, for a few seconds after the train leaves that wind-swept station, the towers of St. Andrews are seen standing out boldly against the sky; but the vision is soon past, and, when his destination is reached, the stranger finds himself in a deep gully, with solid masonry of massive build on either side. On emerging from the sunk platform and running the gauntlet of a line of cabs and omnibuses, guarded by expectant and attentive drivers, he finds himself practically in the heart of the city without having got more than a glimpse of its general outline. If he happen to arrive from one of the coast towns he fares better; for, just as the train comes slowly out of the cutting at Cairnsmill den, St. Andrews, with the sea and the distant hills behind it, comes gradually into view, forming a panoramic picture not likely to be forgotten soon. Legend tells of pilgrims falling on

their knees at the first sight of St. Andrews, and of crosses being erected on the old hill roads where the church of the Apostle first came into view. And so to-day it is the wayfaring man who can see St. Andrews as no other can.

No visitor should leave St. Andrews, however short his stay, without having at least one look at the city from outside its bounds. No great expenditure of time and labour is involved in this. It is only necessary to walk, or drive, a little more than a mile from the centre of the town. Almost any road will do, but the higher ones give the better and more extensive views. No two are exactly alike, and each has merits of its own. It would be difficult to say which is best : that is largely a matter of individual taste. The prospect from the Kinkell Braes, just above the Maiden Rock, has been a favourite one with artists for over two hundred years. Its only drawback now is the obtrusion of so many tall red chimneys in the foreground. Surely the worst offender, dating from 1851, might be pulled down, by agreement, at the public expense, and the materials used for protecting the bents. The town also looks well, and has a noble setting, from the Crail road towards the top of St. Nicholas brae, although the local grouping is somewhat marred by the Tower of St. Regulus coming into line with the east gable of the Cathedral. From New Grange house the older part

of the town is seen to great advantage. Turning to the south-west, a magnificent view is to be had from the iron gate beyond the first milestone on the Largo road. Passing on to the second gate (marked W), and entering upon the field road for a few yards, a variation of the same view on a more extended scale may be obtained. From the west, the best view is to be had from the lower Strathkinness road between the first milestone and the Western Cemetery. The upper road affords more distant and equally good general views, but here, again, there is a juxtaposition of towers and spires. The town in all its length looks extremely well from the south. From this direction no better standpoint can be found than the little disused quarry beside the windmill on the northern slope of Scooniehill. There are many other effective view-points than those just named which visitors with leisure may discover for themselves. What is sought to be emphasized here is that a well-directed hour's walk in the country will give a better and more lasting impression of St. Andrews than many hours of aimless wandering through its streets.

THE UNIVERSITY.

A QUINCENTENARY RETROSPECT.

FIRST CENTURY, 1410-1510.

THE University of St. Andrews completed the five-hundredth year of its existence at Whitsunday 1910. It has kept no actual record of its own birthday, nor has it hitherto celebrated an anniversary or a centenary of that event. But a credible authority in the person of Walter Bower, Abbot of Inchcolm, who was a canon of the Priory of St. Andrews when what he writes about took place, tells in his continuation of the 'Scotichronicon' that the first Doctors and Masters of the University began their lectures immediately after Pentecost in 1410. The date usually associated with the founding of St. Andrews University is 1411, and for this and other reasons the Quincentenary celebrations are being held in 1911. February 27, 1411, is the actual date of Bishop Wardlaw's charter, but the change in the manner of reckoning the commencement of the year, introduced into Scotland in 1600, has

carried this date forward to February 28, 1412. Not all mediaeval universities had papal bulls, but it was the general practice among those that had them to date their foundation as 'Studia Generalia' from the day on which their respective bulls were issued. This practice was adhered to by St. Andrews. Until the papal bulls arrived and were promulgated, no records of any kind appear to have been kept. The Faculty of Arts begins its earliest 'Acts' in 1414 under the superscription 'Acts of the Faculty of Arts from the beginning of the University of St. Andrews, founded and privileged by Pope Benedict in the year of our Lord 1413.' For strictly chronological purposes the University ought, therefore, to date from 1413. At the same time it cannot be denied that it had a real and practical existence of three years and three months duration, under episcopal authority and with royal approval, before it obtained Degree-granting powers and privileges. These early dates may be summarised thus :—After May 11, 1410, lectures began to be delivered ; February 28, 1412, Bishop Wardlaw's charter of foundation and privileges given at St. Andrews ; August 28, 1413, Pope Benedict's foundation bull, together with five additional bulls, given at Peniscola ; February 3, 1414, the papal bulls arrived in St. Andrews, and were promulgated on the following day.

It is very natural to ask, Why did St. Andrews reverse the customary order of things and commence teaching without papal or imperial authority? Some universities had great difficulty in making a beginning after their bulls, or charters, had been obtained; others never got begun at all. St. Andrews, on the contrary, had a little band of 'determinants' ready to proceed to the Degree of Bachelor of Arts as soon as Benedict's bulls were in the Bishop's hands. It seems quite clear that the cause of this must be sought for in the general condition of Europe in the beginning of the fifteenth century. The state of Scotland as a whole was anything but favourable to the foundation of a national university, although the local circumstances at St. Andrews could scarcely have been more so. But a much more potent influence was at work than was to be found in the political or social condition of any single country. Since 1378 the Church had been in the throes of a great papal schism, which had split Christendom in twain as it had never been split before. A Council held at Pisa in 1409 made matters worse by electing a third pope, in the mistaken belief that it had successfully deposed the two other popes. The nations had now the choice of three spiritual heads, and they ranged themselves under the one or the other as they thought fit, and they likewise changed from the one to the other

from motives that may or may not have been disinterested. It was a lamentable state of affairs, and a great grief to many men of noble character and saintliness of life.

This disastrous schism had a very direct bearing upon the older and more cosmopolitan universities, where the adherents of all three popes met and wrangled, and anathematized each other. Scotland took the side of the Avignon anti-popes (Clement VII. and Benedict XIII.) ; England obeyed the Roman popes (Urban VI. and his five successors) ; France sometimes supported the pope and sometimes the anti-pope, and so with other countries. There being no university at home, young Scotsmen desiring to become Masters or Doctors had to pursue the necessary studies abroad, and they did so in considerable numbers. Before the schism their lot was hard enough, but after it broke out their troubles increased. At Oxford and Cambridge they were always on the wrong side, and so suffered molestation at the hands of the more numerous Urbanists. For this reason Scottish students almost disappeared from England in the first decade of the fifteenth century. They fared better in France where Clement and Benedict never altogether lacked supporters. But the situation there changed completely when, in 1408, the University of Paris not only withdrew its own obedience from Benedict but took steps to procure the withdrawal

of Scotland's obedience also. This procedure on the part of the University of Paris, taken along with the action of the Council of Pisa in deposing Gregory XII. and Benedict XIII., may be regarded as the crisis which compelled Scotland to face the question of founding a home university. So long as Scotland adhered to Benedict, it was only thus that Scottish students could hope to be allowed to pursue their studies in peace. They were now as much schismatics in France as they had been all along in England, and with the same result. Immediate action was necessary if this new problem was to be grappled with successfully. And so it came to pass that, in 1410, a group of Doctors and Masters, numbering eight in all, assembled at St. Andrews and opened the first Scottish university. They were all Scotsmen, all men of ability and of experience in university administration. But more than capable teachers was needed to establish a university. While the Degrees held by these Doctors and Masters gave them the right to teach wherever they pleased, they could not act in a corporate capacity, and there was no one in Scotland who had power to admit their students to graduation in any Faculty. It took some time to put the new University on a footing of equality with its predecessors in other countries, but in due course the indispensable parchments arrived. No papal bulls were ever

received with greater joy than those brought by Henry Ogilvy from the Court of Benedict XIII., nor did any university ever start upon its career with more whole-hearted goodwill on the part of a nation than did the University of St. Andrews.

The Faculty of Arts held a meeting for the first time on March 25, 1414. It was then resolved that a book should be procured in which to record the conclusions of the Faculty and the lists of graduates in Arts; also that there should be two seals—one for the Dean of the Faculty and another for the Receptor. The Dean's seal probably got lost or worn out, for in 1457 a seal was ordered to be made for the Dean bearing the figure of a lady holding a globe in her hand, surrounded by the following inscription:—*'Sigillum Decani Facultatis Arcium Universitatis Sancti Andree in Scotia.'* Impressions of these early seals are not known to have been preserved. Early in 1415 provision was made for making the costly Faculty Mace, which is still in use. Statutes were also drawn up from time to time for regulating the courses of study, the manner of proceeding to Degrees, and the general administration of the Faculty's business. More troublesome matters had occasionally to be dealt with. Masters as well as students had to be kept in order, and it is abundantly evident that the University attracted to St. Andrews a goodly company of 'clerks' of all ages

who were eager to take full advantage of the ample privileges which Bishop Wardlaw had secured to them.

The setting up of the University of St. Andrews had cost none of its promoters anything. No buildings were erected, no endowment fund was raised, not a single church was appropriated to its maintenance. The outlays incurred in obtaining the papal bulls, as well as the current working expenses, fell upon the Faculties, and through them upon the graduands. The Masters provided their own class-rooms, and they accepted from their pupils such fees, or gratuities, as they could afford to give. Some of the Masters held parish churches, or other benefices, from which they were at liberty to absent themselves while in residence at the University, so long as they appointed vicars to perform the duties attached to them. There was a good deal of poverty among the students, and the Receptor of the Faculty had difficulty in gathering in the graduation fees. Some students got friends to become cautioners for the payment of their fees ; others took a solemn oath that they would pay as soon as they could ; a few more left behind them a book, or other article of value, as a pledge that they would fulfil their obligations to the Faculty in due time.

The University was indebted for its earliest fabric to Robert of Montrose, who described himself as chaplain of honour

of the Apostolic See, secular canon of the Chapel Royal beside the Monastery of St. Andrews, and rector of the church of Cults. Nothing else appears to be known about him. He is nowhere mentioned as being in any way associated with the beginnings of the University. By a charter, dated January 22, 1419, he gave and confirmed to Almighty God, to the Blessed Virgin Mary, and specially to St. John the Evangelist and All Saints, a certain tenement, with garden ground attached, for the purpose of founding a College for students of Theology and Arts. This tenement stood on the south side of South Street, and is now represented as nearly as may be by the University Library. Towards the endowment of his proposed College, Robert of Montrose gave two annual rents payable from adjacent properties—one of ten shillings and the other of fourteen shillings. It seems impossible now to discover the previous history of this tenement, as the titles pertaining to it have long been lost. But as the Faculty of Arts had met several times in the chapel of the College of St. John before 1419, it looks as if the building had been erected and in use before it was formally gifted to the University. The donor appointed the first Master, and directed the property to be conveyed to him in accordance with the custom of Scottish burghs. The duties of the Master were not prescribed, except that he was

taken bound to maintain one or more chaplains to celebrate masses, within the College, for the soul of the founder. It is difficult to know what use the University made of this gift in the first instance. Its endowments were too slender for almost any academical purpose. The chapel, however, was of service and continued to exist till after the Reformation. St. John became the patron saint of the Faculty of Arts, and his festival was celebrated regularly much in the same way as the feast of St. Edmund was celebrated by the English Nation at Paris.

Bishop Wardlaw soon recognised the necessity of enlarging the foundation of Robert of Montrose. On March 6, 1430, he intimated to the Faculty of Arts that he intended to offer a tenement, adjoining the chapel of the College of St. John, for the building of a College for the Faculty, provided that the members agreed to contribute to the construction of the College from their own common purse. Having received the necessary assurance from the Faculty that this would be done, the Bishop forthwith carried out his intention and in person saw the Dean, in name of the Faculty, infested in the property. The Bishop's charter is dated April 9, 1430, and the dedication is the same as that of Robert of Montrose. The main object of the gift was to provide a place in which the regents and Masters of the Faculty

of Arts might hold their schools, and in which there might also be halls and chambers for the students. The Bishop appointed a solemn service to be held in the chapel of the College on the anniversary of his death, and it is pleasing to know that the observance of this sacred rite went on till 1558.

This new foundation came to be known as the Pedagogy. A good deal of trouble had been caused by Masters opening rival halls and enticing away each others students. It was probably to cope with this evil that Bishop Wardlaw determined to put the Faculty in possession of an adequate building of its own. At any rate, the immediate result was a proposal by the Dean that, for the future, there should be only one pedagogy for all the scholars of the Faculty. The Dean's proposal was at once agreed to, and it was also determined that none of the Masters should open a house, or pedagogy, without the special license of the Faculty, under pain of perpetual extrusion. Of this general, and, so to speak, intramural pedagogy, the Master of St. John's College was, on May 28, 1430, elected Principal.

The Faculty had from the outset favoured collegiate living, but had no means of putting it into practice. The students found rooms for themselves, or boarded in the halls of regent Masters. This system had become so firmly rooted that it was impossible to eradicate it all at once. The

persistent opening of rival pedagogies continued to provoke much strife, and led to many futile decrees. The buildings of the official pedagogy necessarily rose tardily, as money was very scarce. The Faculty met in its 'new school' for the first time on May 31, 1437, but twelve years after that thirty-seven large beams of oak, and one small one, were needed for the 'solium' of the school.

Meanwhile external as well as internal troubles began to make their appearance. People began to question the right of the University to enjoy privileges that bore heavily on the ordinary burgesses. In 1432 the University took the precaution to get Bishop Wardlaw's charter confirmed by the King. By another charter the King took the members of the University under his firm peace, custody, defence, and maintenance, and freed them from all taxation, as well as from public burdens of every kind. Later in the same year, the King (who in 1426 had unsuccessfully petitioned Pope Martin V. to transfer the University to Perth) went a step farther, and transmitted, through the Keeper of the Privy Seal, a less welcome document containing regulations intended to improve the discipline of the University, and to preserve peace and concord within its own borders. So long as Bishop Wardlaw lived, there was no open rupture with the town. But within three years of his death, which took place on April 6, 1440, the Town

Council sent a deputation to inquire into the relations that existed between the university and the town at Cologne. The answer that they brought back was, that the Rector of the University of Cologne had no jurisdiction over the citizens, either in civil or in criminal matters. On this question of jurisdiction a difference of opinion immediately arose between the University and the town of St. Andrews which was not finally settled for four hundred years. Bishop Kennedy, the immediate successor of Bishop Wardlaw undertook to act as arbitrator in the first dispute, and on May 6, 1444, issued an award satisfactory to both parties at the time. It carefully protected the interests of the University, while at the same time conceding a certain amount of authority to the provost and bailies in all civil and criminal cases involving the burgesses and inhabitants. The town thus gained a little to begin with. By keeping up its claim for freedom at every opportunity, it achieved complete emancipation in the end. As soon as the 'Concordia' of 1444 had been ratified, the University applied for, and obtained a charter of confirmation of all its privileges from King James II., who expressed himself as desirous of following in the footsteps of his illustrious father in fostering and protecting the University and all connected with it. This royal charter is dated February 5, 1445.

Owing to the absence of records of any Faculty but the Faculty of Arts, it is impossible to discover to what extent the funds and buildings of the College of St. John were annexed to the Pedagogy. It looks as if the Faculty of Arts ultimately obtained possession and control of both. At the same time there are indications that other Faculties were located in the same group of buildings. Thus, in 1457, the Faculty of Arts refused to allow the Faculty of Decrees to open a window in the School of Decrees exactly opposite the building of the Faculty of Arts. The buildings of the Pedagogy were erected and maintained from the fees paid by graduands in Arts and by graduates seeking dispensation from lecturing, etc. They were constantly undergoing alterations and repairs. The extent of them is quite unknown, but one meets with such designations as 'lower school,' 'new school,' 'hall,' 'kitchen,' 'chambers,' 'cloister of the hospice of the Faculty,' 'garden of the Faculty,' and the like. The Pedagogy resembled an unendowed Hall or College, presided over by a Head, but without foundationers. It had a domestic as well as a scholastic side, and was thus the precursor of the endowed Colleges that were to follow.

Collegiate living, within the walls of a specially designed and fully endowed institution, became possible for the first time

in St. Andrews when St. Salvator's College was founded by Bishop Kennedy in 1450. Kennedy had received part of his education at the University, having obtained the degree of Licentiate in Arts in 1429, when he described himself as nephew of the King and sub-dean of Glasgow. He was appointed to the bishopric of Dunkeld in 1437, and, on the death of Bishop Wardlaw in 1440, he was transferred to St. Andrews. Perhaps no Scotsman was ever held in greater esteem during his lifetime than Bishop Kennedy, and there are few regarding whom the verdict of history has been so uniformly favourable.

The College of St. Salvator rests on two foundation charters and two confirmatory papal bulls. The first charter is dated August 27, 1450, and was confirmed by Pope Nicolas V. on February 5, 1451. This charter was soon found to be defective. Some of its clauses were not sufficiently explicit, one or two of its provisions were found to be unnecessary, while matters of importance had been omitted altogether. On April 4, 1458, the Bishop accordingly issued an entirely new charter in which the defects of the previous one were not only remedied and its ambiguities cleared up, but into which new clauses were introduced enlarging the scope of the foundation. This second charter was confirmed by Pope Pius II. on September 13, 1458.

The College was to consist of thirteen

founded persons. Three of these were to be graduates in Theology, four were to be graduates in Arts, and six were to be scholars or clerks. The graduates in Theology were to be of three grades—the first a Master, the second a Licentiate, and the third a Bachelor. The Master was to have the title of Provost, and was to act as Head of the College. The four Masters of Arts were to be priests studying Theology, and the six scholars or clerks were to be poor but capable of applying themselves to serious study. The three principal Masters were to teach Theology. At least two of the Masters of Arts were to prepare the scholars for graduation in accordance with the statutes of the Faculty of Arts of the University. These thirteen founded persons were required to live in common, and to eat and sleep within the bounds of the College. The gates were to be opened and shut at stated hours, and the keys were to be kept over night by the Provost, who had full power of punishing the rebellious and disobedient.

The original endowments of the College consisted solely of the revenues of four parish churches, situated at no great distance from St. Andrews. Three of these churches were erected into prebends of the College, and allocated to the principal Masters. The fourth church was appropriated to the common use of the College. The two regent Masters of Arts held no

benefices, but they received small payments from the common fund. Over and above the thirteen founded persons, any others who were eager in the pursuit of knowledge might be received into the College, provided they lived at their own expense and obeyed the rules and statutes in their entirety. The College was placed under the supervision of the University and was subject to an annual visitation by the Rector and his assessors.

The site selected by Bishop Kennedy for his College lay on the north side of North Street immediately to the east of what was even then known as Butts Wynd. It looked out upon the sea, and lay in full view of the castle windows, where the founder had his residence. The formal foundation of the College buildings took place on the day on which the first charter was issued (August 27, 1450). With his own hands the founder placed in position four square stones for the four corners thereof, and as a sign and token of the purpose of his foundation he set up an altar upon its site and sprinkled it with holy water in the name of the Father and of the Son and of the Holy Ghost. Finally, he put his own ring on the finger of Master John Almare and so inducted him into the office of first Provost of the College.

As regards the fabric of St. Salvator's it is quite evident that it was planned on a scale far beyond the Bishop's pecuniary

resources. The church must have been completed, or nearly so, by October 1460, for in the beginning of that month it was consecrated. For the erection of the secular buildings, and for ornamenting and enclosing the College generally, the Bishop called in the aid of the Pope. Pius II. responded by a bull, dated December 4, 1460, granting indulgences during a period of ten years to all the faithful who visited the church of the College annually on May 8, and extended help to the good work there being carried on. Whether or not the College buildings were completed in this way it is now impossible to say, but from what is known of them they must have been greatly inferior to the church both architecturally and structurally. Additions were made to them now and again by Provosts and Masters, and they doubtless in time became ample for their purpose. It may be questioned if they were ever really comfortable. For one thing the site was at a cold and windy corner. The common hall faced the east and was partly below the ground level. The other buildings were set round a rather small enclosure from which the sun was shut off by the nobler pile that formed the southern boundary.

St. Salvator's was in reality a double foundation, and its members fulfilled a twofold function. It was a College within the University for imparting instruction

in Theology and in Arts, and it was at the same time a Collegiate Church for the daily performance of religious services. On the one hand its members were masters and students, on the other they were canons and prebendaries, chaplains and choristers. It was the religious aspect of his College that interested Bishop Kennedy most. He furnished the church with the costliest of fittings, vestments, service-books, and jewels; and he also presented to it many precious relics such as a 'little cross of gold with precious stones and pearls containing two pieces of the Holy Cross set in a foot of silver overgilt.' He likewise erected within it a tomb for himself, the greatly mutilated remains of which still testify to its pristine splendour.

SECOND CENTURY, 1510-1610.

THE University entered on the second century of its existence under very favourable auspices. The Chancellor happened to be the youthful but cultured Alexander Stuart, natural son of King James IV., who, at a tender age, had succeeded his relative, James Stuart, Duke of Ross, in the see of St. Andrews, now an archbishopric. He had studied under Erasmus, whose flattering opinion of his character and intellectual abilities is well known and has often been quoted. Soon after his arrival in St. Andrews he turned

his attention to the University. Observing the decaying state of the Pedagogy, he formed the design of endowing it and erecting it into a College. He commenced by reconstructing the Chapel of St. John, which he is said to have 'founded anew.' Beyond this his scheme did not go, except that he improved the financial position of the Pedagogy by appropriating to it a parish church in the neighbourhood of Cupar. John Hepburn, who was then Prior of St. Andrews, had another plan in his mind, and he persuaded the Archbishop to let the Pedagogy remain as it was, and to strengthen the University by the inclusion within it of an entirely different foundation. This was the Hospital of St. Leonard (formerly the Hospital of St. Andrew), an ancient and well-endowed institution which at the time was serving no useful purpose. So it came to pass that on August 20, 1512, the foundation charter of the College of St. Leonard was signed and sealed. St. Leonard's College was nominally the joint foundation of the Archbishop and the Prior, but it can hardly be doubted that the Prior was the real founder and that the Archbishop's share in it was confined to giving his consent to the Prior's proposal and granting the necessary authority to carry it out.

In some respects St. Leonard's is the most interesting of all the St. Andrews Colleges. Not only are its own history and internal

economy better known, upon the whole, than those of the other Colleges, but the annals of its predecessor, the Hospital, bring it into touch not merely with the Priory, but with the more ancient Celtic church, and indeed with the whole legendary history of St. Andrews. The buildings and grounds of the Hospital, with the church attached to them, at once became the property of the College. They were delightfully situated, within the precincts of the Priory, a little way off the east end of South Street. No sunnier, or more secluded and restful spot could have been found in St. Andrews. The little church was enlarged so as to provide a choir large enough to accommodate the membership of the College. The Hospital buildings would also require reconstruction and extension. There is no record of what was actually done to adapt the old foundation to its new use, but as Prior Hepburn was a great builder nothing would be left wanting in this respect. In slight testimony of this, his arms are still to be seen upon the church, and, less conspicuously, on a rebuilt portion of the old common hall embodied in a modern building.

The founded persons of St. Leonard's consisted at the outset of a Principal Master, four Chaplains, two of whom were to be Regents, and twenty poor Scholars. The Principal Master was to be a canon of the Priory and a member of the cathedral

chapter. One of the Chaplains was to have the cure of souls—the property of the College, as in the case of the Hospital, forming a little parish by itself. It was necessary that the poor Scholars should, at their entrance, have sufficient knowledge of Latin grammar to enable them to proceed to the study of the liberal arts. Six of them were to be well grounded in Arts and so fit for the study of Theology.

Acting upon the apostolic injunction that all things should be done decently and in order, Prior Hepburn drew up a brief order of life, or series of statutes, which he required all the members of his College to observe. These statutes were afterwards revised and expanded, and in their final form were ratified on September 8, 1544. They do not appear to have been modelled on those of any other college. They are almost wholly monastic in their conception, and must have been to a large extent inspired by the observances in use at the Priory. The same uniformity of action prevailed. Everyone was expected to be doing the same thing at the same time. Any deviation from the ordinary routine of the place was an offence calling for rebuke or punishment. The students had absolutely no freedom of action either within or without the College. At no time and in no place were they beyond the reach of rules and regulations. One noteworthy feature of the recension of the statutes

in 1544 was a change in the membership of the College. It was thereafter to maintain one Principal Master, two Priests, four Regents (unless the resources of the College were inadequate to support so many), and an uncertain number of students according to the state of the funds—the average being about ten.

In the matter of endowments St. Leonard's College was extremely fortunate. They were made the subject of a separate charter granted by Prior Hepburn on February 1, 1513, and embraced the farms, lands, houses, annual rents, tithes, etc., that had belonged to the Hospital. By another charter dated September 6, 1522, the Prior added some more tithes and another mill with its lands. The fact that St. Leonard's College was endowed with so much real property proved to be an immense advantage to it at the time of the Reformation and afterwards, when so much of the merely ecclesiastical revenues of the other Colleges was swept away. The sixty-three and a half acres of land within the burgh of St. Andrews, now nearly all built upon, alone formed an endowment of more permanent value than the tithes of many churches.

The proposal to transform the Hospital of St. Leonard into a College had been approved of by the King and by the Pope before being carried into effect. The King's confirmation of the foundation charters followed swiftly, being dated February 23,

1513. For reasons not yet made clear, a confirmatory papal bull was never obtained; but on December 1, 1544, Cardinal Beaton, 'armed with sufficient apostolic power,' ratified and confirmed the original charters of the College and all subsequent gifts.

Archbishop Alexander Stuart saw the beginnings of the College but nothing more. He fell by his father's side on the fatal field of Flodden on September 9, 1513. The precise time of Prior Hepburn's death has not been traced. The available data point to December, 1525, as the approximate date.

St. Leonard's was professedly the poor man's College. '*Sigillum Commune Collegii Pauperum Sancti Leonardi*' ran the legend upon its common seal. An impecunious nobleman might have got his son into St. Salvator's College: he would have had a struggle to get him admitted to St. Leonard's. In keeping with its character, everything about the College was simple and unostentatious. The church, even, was plain and unadorned. It came to have a few altars, besides the High Altar, but there is no hint, in any known record, of anything approaching the gorgeous furnishings of the church of St. Salvator.

If the College of St. Leonard had two founders, the next college to be erected within the University was to have three. They were not, however, contemporaneous but successive founders, each advancing the

other's work a stage until it was completed. This college too, like St. Leonard's, was destined to be reared upon an older foundation.

James Beaton, a graduate in Arts of the University, who had been Archbishop of St. Andrews since 1522, applied to Pope Paul III., in 1537, for permission to erect a college within the city or diocese of St. Andrews. As a reason for making this request, he informed the Pope that he had a desire to sow something on earth which he might enjoy with perpetual felicity in heaven, and that he had noticed how much the Christian community and the orthodox faith benefited by the church militant being plentifully furnished with men of learning through whose labours the light of truth is everywhere spread, and all that tends to obscure its brightness is dispelled. The dedication of the college was to be under the Invocation of the Assumption of the Blessed Virgin Mary, and in it would be taught Theology, Canon and Civil Law, Physics, Medicine, and other liberal disciplines. In a church, or chapel, attached to the college, masses and other divine offices were to be celebrated.

The Pope responded to the Archbishop's petition by a bull, dated February 12, 1538, giving authority for the founding of a college, with a church, or chapel, and other necessary and appropriate structures, to be located in St. Andrews, or in any other suitable place in the diocese, as might

be fixed upon by the founder, or by some one deputed by him to select a site. An executory bull was issued on the same day, addressed to the Bishops of Caserta, Dunkeld, and Ross, who were instructed to see that the foundation bull was duly published, and that the college suffered no molestation from any quarter.

For the maintenance of his college, the Archbishop, with the sanction of the Pope, appropriated two parish churches, worth about £55 sterling annually—the one in Mid-Lothian and the other in Forfarshire. A little later he added some land and two small annual rents.

A good deal of mystery surrounds Archbishop Beaton's primary intentions as regards the site of the college he had determined to erect. In his petition to the Pope he made no allusion to any thought he may have had of placing it in St. Andrews, and of including the Pedagogy and its endowments in the new foundation. The papal bull was equally silent on the subject of the Pedagogy, and gave the Archbishop a free hand to place the new college in any suitable and convenient spot within his diocese that he might select. Be the actual reason what it may, St. Andrews was the spot chosen, and the opportunity of erecting the Pedagogy into an endowed college now arrived. Unfortunately the Archbishop had delayed entering upon this crowning work of his life until his

health had completely broken down. He had time to do little more than make a commencement with the new buildings, and to nominate the first masters and members of the college—seventeen in all. He passed away on February 14, 1539, and was succeeded by his nephew, Cardinal David Beaton, who for some time previously had been acting as his coadjutor.

On March 7, 1539, King James V. confirmed the foundation of the College of St. Mary, describing it as ‘a College resolved upon by the late James Beaton, Archbishop of St. Andrews, in *lie pedagogue* within the University and city of St. Andrews, and then being begun and completed by his Majesty’s kinsman David Beaton.’ The Cardinal probably did less to further his uncle’s designs than he might have done. On the one hand he is said to have demolished some old buildings and laid the foundation of a handsome church within the College; while on the other hand it is hinted that he did not rightly bestow the monies left in store by his uncle for the finishing of the work. At any rate he did something towards enlarging the College bounds, by arranging for an exchange of property, and he added a third church to its endowment fund—or rather he completed a transaction which his uncle began but did not carry to a final issue. There appears to have been a doubt in the Cardinal’s mind as to whether

or not he had power to proceed to the full execution of all that was contained in the bull addressed to his uncle. So he submitted the matter to Pope Paul III., and was assured by him that he was at liberty to carry on and complete the work just as if the bull had been granted to himself.

Cardinal Beaton came to his end abruptly on May 29, 1546, leaving the College still unfinished, and so it passed into the hands of a third founder. This was John Hamilton, who succeeded to the archbishopric but did not settle in St. Andrews until 1549. Hamilton began the work almost *de novo* under very ample powers extended to him in a bull obtained from Pope Julius III., dated August 26, 1552. Armed with this bull, he proceeded to draw up an entirely new foundation and erection, which was signed at Edinburgh on February 25, 1554. The membership of the College was doubled, being planned to support thirty-six founded persons, viz. —a Principal, a Licentiate, a Bachelor, a Canonist, eight students of Theology, three Professors of Philosophy, Professors of Rhetoric and of Grammar, sixteen students of Philosophy, a provisor, a janitor, and a cook. All these founded persons were obliged to reside continuously in the College. Any one absent for a month without leave was liable to be deprived of his place. Special clauses in the charter defined in explicit terms the duties of

each, and regulated the internal economy of the College. Hamilton appropriated a fourth church to the upkeep of St. Mary's, and he specially annexed to it the church given to the Pedagogy by Archbishop Alexander Stuart, in regard to which there was a long-continued dispute.

The designation 'Pedagogy' did not all at once pass out of use. For a good many years after the founding of St. Mary's College one meets with such phrases as 'within the precincts of the Pedagogy or College of our Lady,' and 'at the Pedagogy in the schools of the Marian College.' The conversion of the Hospital of St. Leonard into the College of St. Leonard was a much more business-like transaction than the conversion of the Pedagogy into St. Mary's College. There is no trace of any transfer of property either from the Pedagogy or from the Faculty of Arts to the College, with the result that, so far as is known, St. Mary's College never possessed any legal title to the greater part of the land upon which it is built. The Faculty of Arts spent a little money yearly on the Pedagogy until 1544. After that the whole fabric must have passed into the possession of the College; but until near the close of the nineteenth century the Faculty continued to meet once a year in the common hall of the College for the purpose of electing a Dean. A new ordinance regulating the composition of the Faculty,

issued in 1894, led to the discontinuance of this ancient custom.

St. Mary's might have become a famous pre-Reformation College if it had been founded in due time. But it came too late to be of any service to the old church or to the old learning. Hamilton's ideas were just as mediaeval as Kennedy's or Hepburn's, although he did widen his curriculum a little. Perhaps his most noteworthy advance was in allowing the Orator and the Grammarian to read and correct themes composed in the vernacular, so that the students might acquire the power of speaking and writing fluently. But the time was ripe for far greater changes. A more momentous event than the founding of a college was at hand—an event that no effort of the mediaeval mind could have averted, but one which wiser foresight might have done much to modify. The College of St. Mary, as re-founded by Archbishop Hamilton, and peopled by his kinsmen, was short-lived. The Archbishop himself perished, at Stirling, by the hand of the common hangman, on April 7, 1571.

On August 24, 1560, the Roman Catholic Church in Scotland was abolished by Act of Parliament. In so far as it was an integral part of the Roman Catholic system, the University of St. Andrews perished with it. But the Scottish Reformers were too keenly alive to the benefits of education

to permit so important an institution to disappear or to fall into decay. Even before the legal establishment of the Protestant religion, they had prepared a scheme of national education in which the universities of the country were incorporated on a reformed basis. This scheme was embodied in what came to be known as the 'First Book of Discipline.' Whoever drafted the scheme as it affected the universities must have been a thorough-going reformer, as the breach with the past was complete. The universities were to be treated as new erections, not the slightest regard being paid to their previous constitution and history. Notwithstanding obvious defects, this first attempt at university reform was a reasonable and well-thought out measure, and might have passed into law had it not been bound up with proposals unpalatable to many of the Scottish nobility. It met with the entire approval of the General Assembly of the Reformed Church, and readily obtained the signatures of most of the members of the Privy Council. Some, however, were actively opposed to it, while others ridiculed it as a devout imagination. In the end it was rejected by the Protestant Lords in December 1561.

The Reformation did little material harm to the University of St. Andrews as a separate corporation, because it possessed no ecclesiastical revenues and had become

mainly an administrative and examining body. The Colleges were less fortunate. They suffered immediate loss of income, and many of their benefactions turned out to be useless and in some cases burdensome. The Collegiate Church of St. Salvator was emptied of its ornaments and became 'ane void hous.' It had really been plundered by its own Provost and canons. No 'rascal multitude' ever laid violent hands on any College building. In 1563 this Church was made a Commissary Court-room, and continued to be used as such for generations afterwards. The Church of St. Leonard was also purged of all that savoured of 'superstition'; but, being a parish church, it was not secularised, and came into use again as such before very long. Something similar would happen at St. Mary's College, but it is difficult to follow the history of the Chapel of St. John after it and the Pedagogy passed from the control of the Faculty of Arts.

By far the greatest disaster that the Reformation brought upon the University and its Colleges was the loss of their autonomy. Previous to 1560 they were independent, self-governing communities, interfered with neither by Church nor State. After that year they had to endure all kinds of domination from without. Sometimes the Church, sometimes the State, harassed them with Commissions of Inquiry. The records of these inquisitions make melan-

choly reading, and there is little to show that they did much, if any, good. The first of the series was appointed so early as 1563, and consisted of nine of the most prominent public men of the day. It never so much as formulated a report. That one of the nine took pains to do his duty is proved by the existence of a document entitled 'Mr. George Buchanan's Opinion anent the reformation of the University of St. Andrews.' This is one of the most interesting of Buchanan's few writings in his native language. Although little more than a rough draft, this 'Opinion' is clear and explicit in its general outline, and in the main adheres to the plan of reform contemplated by Parliament, viz.—the employment of men of knowledge and understanding to instruct the youth in the tongues and Humanity, as well as in other sciences, for the common welfare of the realm.

On April 16, 1574, the Earl of Morton, regent of Scotland, visited St. Andrews in person, accompanied by several of the commissioners of 1563 who were still alive, and by others of like quality in place of those who had died. This visitation was undertaken in the belief that abuse and negligence had crept into the management of the University. It resulted in the framing of a series of regulations to be observed until some better and more perfect order was made. These regulations were much less drastic than those of the 'First Book of

Discipline' or of Buchanan's 'Opinion,' and indicated a desire to adhere to the original constitution and usage of the University in so far as they were not repugnant to the Word of God and the Reformed Religion.

A general visitation of the Scottish universities was ordered by Parliament on July 15, 1578. For some unexplained reason the St. Andrews commissioners failed to meet, and so nothing came of their appointment. Meanwhile the General Assembly had been keeping a watchful eye upon the University, and on July 14, 1579, ordained a supplication to be made to the King and his Council 'that good order may be taken with the University of St. Andrews and the corruption reformed and taken away.' In response to this supplication, the King appointed a commission to examine the foundations of the University and Colleges, to remove all superstition and papistry, and generally to establish such order as would most tend to the glory of God and the profit of the commonwealth. The deliberations of this commission resulted in a 'New foundation and erection of the three Colleges in the University of St. Andrews,' dated November 8, and ratified November 10, 1579. The distinctive feature of this new foundation was the setting apart of St. Mary's College for the teaching of Theology only—a unique arrangement which has ever since been upheld. The two other Colleges were to

be Philosophy Colleges, each with a Principal and four Regents, except that the Professors of Law and Mathematics formerly in St. Mary's College were transferred to St. Salvator's College, where they were not made welcome and had no successors. The elaborate document containing these and other changes was long known and quoted as 'Buchanan's Reformation'; but it is now generally agreed that Andrew Melville and not George Buchanan was the principal author of it. The 'Reformation' reveals the hand of a theologian and ecclesiastic rather than that of a humanist. The Philosophy Colleges were purposely designed to train men for the Theology College. Arts and Theology were the favoured Faculties; Law and Medicine counted for little.

On January 14, 1580, King James the Sixth (not yet fourteen years old) signed peremptory instructions for carrying the 'Reformation' of the University into effect. It was his Majesty's 'resolute determination,' he said, to have the Act of Parliament put into execution without delay. But eight years later it had to be confessed that 'it is most difficult in this confused time (when people are looking to the weltering of the world) to effectuate any good common work.' In some points the 'Reformation' had not been kept, in others it had been transgressed. This led to another visitation, in 1588, and to reports on the state of the Colleges. Nothing having come of

this visitation, still another, with the King himself at its head, was made in July 1597. Many defects were laid bare and summarily dealt with. Articles, approved by his Majesty, were drawn up, and the whole members of the University were made to hold up their hands and faithfully promise to conform themselves to them under pain of deprivation. More articles and ordinances followed from the same source in 1599, and in the closing year of the second century of the University's history it once more found itself called upon to conform to the 'Reformation' of 1579, as well as to submit to another parliamentary visitation.

Nearly all this external interference was brought about by the Colleges. They did not all want to be reformed, and none of them had shown any great readiness or capacity to cope with the new situation that had arisen. Hence the wasteful and futile struggle with Church and Parliament. It was different with the University as a purely academical body. During the fifty years that followed 1560 the University pretty much pursued the even tenor of its way. It reformed its own statutes, and the Faculties of Arts and Theology reformed theirs also. The three sets of statutes were probably not greatly altered, but they had to be cleansed from all that was deemed superstitious and vain. Matriculation and graduation went on as before. There was

a temporary lull just at the Reformation period ; but there was a marked increase in the number of students during the fifty years that followed the Reformation, as compared with the fifty years immediately preceding that event.

THIRD CENTURY—1610-1710.

AFTER 1560 no pious founder arose to endow another college in St. Andrews and so the number remained at three. All things considered, it was probably better thus. A fourth college could not have existed unless it had been put in the secure possession of much real estate. During the century now to be dealt with two of the existing colleges saw their financial position becoming steadily worse. St. Mary's College was at no time able to maintain the staff it was intended to have under the Act of 1579. For many years it could support only its Principal and one Professor. They both taught Theology : subjects like Church History and Oriental Languages were not taught at all. The result was not so much the loss of students as the difficulty of retaining the services of competent teachers and, ultimately, the decay of buildings. The salaries were so low, and the comforts of life so few, that a College regent was in a worse position than a country parish minister. He accordingly accepted the first call that came in his way, or the first

vacancy in the patronage of his College. The Heads of Colleges were better off, and they usually came to stay. They were almost the only members of the University who had a chance to leave a permanent record behind them.

Throughout the seventeenth century the University and Colleges were kept in perpetual turmoil. This was due partly to the Church and partly to the State. The century opened with Episcopacy in the ascendant. In 1638 Episcopacy was ousted by Presbyterianism. In 1661 Episcopacy was again restored; but in 1690 Presbyterianism finally triumphed. At each change of church polity Principals and regents who refused to conform lost their places. For example, in 1691, three new Principals were appointed and at least seven new regents of Philosophy—four in St. Salvator's College and three in St. Leonard's College. Scholarship and ability to teach counted for less than readiness to sign articles of religion, and to take oaths of abjuration and allegiance.

It is difficult to say precisely how many Commissions visited the University during its third century. One appointed by the General Assembly lasted seven years—from 1642 to 1649. It sought to regulate every detail of academical procedure, teaching, and discipline. Episcopalian visitations dealt rather differently with these matters between 1676 and 1687. Then from 1690

onwards Presbyterian visitors again had an opportunity of drawing up acts and overtures 'for the advancement of learning.' All the while the Scottish Parliament had been passing Acts in favour of the University or of one or other of its Colleges. It had also taken its share in the appointment of Commissions of visitation.

Despite so many distractions and hindrances to progress, the University held on its way and was enabled, in some degree, to enlarge the range of its teaching. In 1620 Sir John Scot, of Scotstarvit, founded and endowed a regentship of Humanity in St. Leonard's College. Displeased at the manner in which the regent was treated by his colleagues, Sir John soon cancelled the transaction; but, through the intervention of the General Assembly and of Parliament, the regentship was re-established in 1644. The Provost and regents of St. Salvator's College, having become alarmed lest this advance on the part of St. Leonard's College should prove injurious to their Philosophy classes, obtained the consent of the patron of some old chaplainry revenues to turn them into a fund for providing a regentship of Humanity in that College also. This arrangement was sanctioned by Parliament in the same year, and the two Colleges were thus at once put on an equal footing. In 1668 King Charles the Second made provision for a professorship of Medicine and Anatomy,

or of Mathematics, and Mathematics was chosen. He also restored the professorship of Hebrew and Oriental Languages which was further endowed by King William the Third in 1693. In 1695 a Commission recommended that Greek be taught by a separate professor, the merest rudiments of the language having hitherto been taught by the regents of Philosophy in rotation. It took some time to give effect to this very proper recommendation ; but it was accomplished in St. Leonard's College in 1702 and in St. Salvator's College in 1705.

Between 1607 and 1647 the buildings of St. Mary's College were put in order by Principal Robert Howie, whose emblems and initials may still be seen over doorways and windows. In 1655 houses containing rooms for regents and students were erected at St. Leonard's College—Dr. William Guild of Aberdeen paying the workmen's wages, and the College furnishing the materials. At St. Salvator's College, too, the fabric received attention, especially under Provosts George Martine (1624-46) who 'ceiled the great hall,' and Alexander Skene (1680-91) who collected money for the repair of the College property. The earliest Library building was completed in 1643, and an Observatory was built (but never quite finished) at the instance of the first Professor of Mathematics. Then, in 1702 and following years, the common hall and other parts of St. Leonard's College were

rebuilt, after a fire, by means of public subscriptions raised throughout Scotland.

In 1696 a dispute arose between the University and the town, which for a time threatened to have unpleasant consequences. The origin of the trouble was very simple. The University letter carrier, 'incited by his own vile and corrupt nature,' beat a citizen to the effusion of blood with a club shaft (most likely a golf club), 'so that he was altogether unable to rise and was without hopes of recovering.' The offender was summoned to appear before the burgh court; but failing to attend, was fined £10 Scots for contumacy. The University took the part of their servant, and raised the old question of jurisdiction. An expensive but indecisive lawsuit followed, ending in 'articles of agreement' being signed on May 17, 1698.

While this dispute with the town was in progress, and to some extent in consequence of it, a scheme was projected for the translation of the University and its Colleges to Perth. The negotiations extended over nine months, from August 1697 to May 1698, and were carried on with practical unanimity on the part of the University. Some hard things were said of St. Andrews and its people as reasons why the University should take its departure. It was 'now only a village where most part farmers dwell'; 'victuals are dearer here than anywhere else'; 'this

place is ill provided with commodities and trades'; 'this place is ill provided with fresh water'; in 'this place is a most thin and piercing air'; 'the disposition of this people is much set upon tumultuating'; and so on. The authorities and citizens of Perth entered into the project cordially, but they moved cautiously, and wisely counted the cost it was going to be to them. If they had acted as rashly as the professors did, it is impossible to say what the fate of the University might have been. Their commendable prudence, and the settlement of the 'town and gown' dispute, led to the collapse of the migration scheme; and, perchance, none of its promoters felt in any way sorry to go on enduring the thin and piercing air and the unsavoury odours of St. Andrews.

FOURTH CENTURY, 1710-1810.

THIS was the least eventful century in the annals of the University. It was a sort of Dark Age, of which intellectual torpor seems to have been the dominant characteristic. There are many testimonies to the presence of petty squabbling among the professors, as well as to their general inefficiency as teachers. In the autobiographies and diaries of eighteenth century students, one meets with disparaging remarks about most of the professors, while only a few receive their due mead of praise. Neither do the

Principals altogether escape adverse criticism. One of them it seems was 'renowned for telling pleasant stories of a certain kind.' There are likewise allegations of corruption and family intrigue in the filling of vacant chairs. Nor are signs wanting of the general prevalence of rudeness and vulgarity among the students, especially in the later years of the century. This is how a young poet mused after he had bidden farewell to his 'Alma Mater':—

Four tedious winters o'er his head had roll'd,
 Since first a stranger to her courts he came;
 Four winters doom'd her manners to behold,
 Piteous he view'd them, but forebore to blame.

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For is their aught, Fanandria, thou canst boast
 To whisper peace or joy in Reason's ear?
 Bleak Ocean thunders o'er thy blackening coast,
 And chilly Winter reigns throughout thy year.

Another old student, not altogether unknown to fame, wrote on the margin of a book: 'I sometimes dined at the Colledge table, which was shameful bad—every kind of dissipation was carried on openly and never checked by any professor, except when it reached the ears of Principal Tullidaff, of whom every professor stood in awe.'

The only Visitation of the University during this period took place in 1718. It was conducted by a Commission appointed by King George the First. It seems that the University was at the time labouring 'under diverse disadvantages and inconveniences' that required to be looked into

and corrected. The King was also bent on discovering how far the members of the University were well affected to himself and his government. Rumours had no doubt reached the Court that certain of the regents were more or less friendly to the cause of the Pretender. The Commissioners had power to suspend, or deprive of their offices, such as might be found culpable. The administration and management of University affairs were also to be inquired into, and rules of government for the future laid down. The method of teaching was to be remodelled and brought into harmony with the established government of Church and State.

The Commissioners met at St. Andrews for the first time on August 12, but the record of their doings is incomplete. They got through a large amount of work at their sittings, although their labours do not appear to have led to legislation of any kind. As regards disloyalty they found nothing amiss, and no one was deprived of his place. The whole teaching staff of the three Colleges was called before the Commissioners, who put sixteen 'particular' questions to each of them. 'They gave their answers, which the Commission was satisfied with.' Four of these questions related to the State, seven to the Church, and five to the University. Here are a few specimens :—'Do you constantly attend the Public Worship in the Established

Church ? ’ ‘ Do you go alongst with your students to the Church on the Sabbath days and to the Weekly Sermons, or do any of them go to Episcopal Meetings, where his Majesty King George the First is not prayed for ? ’ ‘ Do you think that any Members of the University did countenance the Rebellion, or wait on any of those who usurped the office of Magistracy in St. Andrews ? ’ ‘ What care do you take to restrain your Scholars from disorders on the 10th of June, and other days on which the disaffected manifest their contempt of his Majesty’s person and Government, and their respect to a Popish Pretender ? ’ ‘ What pains are you at to prevent and punish cursing and swearing and other immoralities in the Students ? ’ This Visitation revealed a considerable amount of discontent in the Colleges, and the Commissioners had to deal with numerous memorials, petitions, and representations, submitted by dissatisfied persons.

In 1721 a Chair of Medicine and Anatomy was founded by the first Duke of Chandos. The intention of the ‘ Princely ’ Duke was to found a chair of Rhetoric or Eloquence ; but the University authorities preferred Medicine, and they were allowed to have their way. The chair nominally revived the teaching of Medicine in the University, but the demand for instruction was small. The practice of conferring Degrees in Medicine, partly on testimonials and partly

on the results of examinations, had sprung up early in the eighteenth century. After the Chandos chair was instituted the number of candidates steadily increased. In this way a considerable number of well-known physicians and surgeons obtained the coveted Doctorate. A name that few would expect to find on such a list is that of Jean Paul Marat, who obtained the degree of M.D. on June 30, 1775.

The outstanding event of this century was the union of the two Philosophy Colleges. The Colleges of St. Salvator and St. Leonard had long been exact duplicates of each other. They both consisted of a Principal Master and five regents. The same subjects were taught in both Colleges and in the same way. There was thus a great waste of teaching power, especially as the number of students had been gradually declining. The College revenues had also suffered diminution, and the buildings of one of them were in a state of dilapidation from want of funds to keep them in repair. The movement for union began in 1738, and at first embraced all three Colleges. But St. Mary's College declined to be amalgamated with the others, and so had to be excluded from the plan. After much trouble and expense, the union was effected by an Act of Parliament which received the Royal assent on June 17, and became operative from and after June 24, 1747.

The union of the two Colleges involved the suppression of the Provostship and two Regentships in St. Salvator's College and of two Regentships in St. Leonard's College. The Professorships of Mathematics and Medicine were University chairs and were attached to neither College, but the Act of Union incorporated them into the United College. The United College of St. Salvator and St. Leonard thus started with a Principal, and with eight Professors whose chairs were respectively named Greek; Logic, Rhetoric, and Metaphysics; Ethics and Pneumatics; Natural and Experimental Philosophy; Humanity; Civil History; Mathematics; and Medicine. Civil History was the only new subject introduced; but it was not wanted, and the chair was little better than a sinecure for more than a hundred years. From 1755 onwards, French was more or less regularly taught in the College; and, in 1808, a sum of money was left for the purpose of endowing a Professorship of Chemistry.

With the union of the Colleges the system known as 'regenting' came to an end. A regent took his class through the entire curriculum, which extended over four years. In the first year of his course he taught the Bajans (that is those entering the College for the first time); in his second year, the Semi-Bajans (also called Semi-Bachelors); in his third year, the Bachelors; and in his fourth year, the Magistrands. Under the

Act of Union, as already noted, a separate subject was assigned to each Master and he became the Professor of that subject. For long after the union, however, the term Professor was used sparingly as an epithet prefixed to a name. Master or Doctor, as the case might be, was still the customary designation of all the holders of professorial chairs. Within strictly academical circles there is again a tendency to return to this early practice and to speak of 'Mister' rather than of 'Professor' Brown.

Although the buildings of St. Salvator's College were in a more ruinous condition than those of St. Leonard's, they were selected as the home of the United College. This entailed the abandonment of St. Leonard's College buildings, which soon became ruinous enough, and were ultimately sold, for a very small sum, to one of the professors. St. Salvator's College buildings were repaired as speedily as possible, and considerable additions made to them, in order to accommodate the combined foundationers as well as those who wished to live 'collegialiter.'

The selling of St. Leonard's buildings was, no doubt, done for the best, but it was a tremendous mistake. St. Mary's College acted far more wisely, at the very same time, by commencing to buy up, one by one, the row of houses, malt barns, courts, and gardens that lined the west side of West Burn Lane. In this way the

College straightened the boundary line of its site, and acquired, at a low price, a long stretch of ground that has proved to be of inestimable value in recent years. If, during the eighteenth century, when everything was at a low ebb in St. Andrews, the University had invested its funds in house property and vacant ground within the burgh, instead of in loans that were sometimes never repaid, and in unfeuable acres lying outside the burgh, its revenue to-day would have been enormously increased.

FIFTH CENTURY, 1810-1910.

DURING the first three quarters of its fifth century, the University had a struggle for existence and well-nigh reached the point of extinction. During the fourth quarter, it entered upon a period of prosperity and expansion without parallel in any previous epoch of its history. The increasing depression of the College revenues, arising in part from the operation of the teind laws, and in part from the fall in the value of agricultural land, reduced the income available for the salaries of Principals and Professors, and for general maintenance, to a truly alarming minimum. Although the number of students rose to a much higher level than it reached in the previous century, the average was lower than it might have been if greater inducements to matriculate had been possible. The University was now, to some extent, in

a better financial position than the Colleges, inasmuch as its income had been gradually increasing. This increase arose mainly from the fees of candidates for Medical Degrees ; but, after all, it did not do much more than meet the necessarily growing expenditure for current academical purposes.

That the University and Colleges did not flourish was probably not the fault of the Government of the country. If the Treasury required to be hard pressed before it yielded up money, Parliament was ever ready to issue Commissions of inquiry. The dates of the nineteenth century Commissions were 1826, 1840, 1858, 1876, and 1889 ; and there were other visitations besides these. The 1826 Commission was deliberative only, and the chief result of its labours was the elaborate Report that it issued and the voluminous ' Evidence, oral and documentary,' that followed. Although no legislative measure directly resulted from this Report, it was not lost sight of by subsequent Commissions. The 1840 Commission was appointed ' to ascertain what abuses still exist and prevail in the University of St. Andrews ' notwithstanding the Report of the previous Commission. The Report and Evidence of this Commission are largely taken up with finance, and with the Bursary system, about which serious differences of opinion had arisen. The Commission of 1858 followed upon an Act of Parliament, and

was an executive Commission. It issued a series of Ordinances in which the constitution, government, and general administration of the University and Colleges were greatly altered. The system of graduation in the different Faculties was also revised and brought into line with that of the other Scottish Universities. The 1876 Commission was again a deliberative one, its work being confined to the issue of a Report, accompanied by Evidence, Returns, and Documents. The last of the series was the outcome of continued attempts at university legislation on the basis of the 1876 Commission's Report, beginning in 1883 and culminating in the Universities (Scotland) Act of 1889. The Commission appointed under this Act had executive powers, and proved to be the most revolutionary of them all. Additional evidence was taken at great length, but it was kept private, so that it is impossible to discover on what basis many of the changes introduced were made. The entire administration of the University is now regulated by the Ordinances of this Commission, except in so far as they have been already modified by new Ordinances made by the University Court and approved by the King in Council.

The Report of the 1826 Commission on the state of the University and College buildings was so condemnatory that Viscount Melville, Chancellor of the Uni-

versity, succeeded in obtaining a grant from the Public Funds for the repair of some of them and for the reconstruction of others. St. Mary's College was thoroughly overhauled, the University Library was extended, and the East Wing of the United College was entirely rebuilt and set back so as to enlarge the Quadrangle. For some reason or other, operations were suspended before the money voted was exhausted, and it was not until after 1850, and in consequence of great pressure, that the North Wing was built, and the repairs and alterations on the remaining portions of the College fabric completed. The whole University and College buildings were thereafter handed over to the Government, and were maintained by the Board of Works until 1889, when they were transferred to the University Court by the Universities Act of that year.

To enable the University to meet the increased expenditure contemplated by the Act of 1889, it received a Parliamentary grant of £6300 per annum. This grant was increased by £4500 per annum in 1892. In the closing year of the century (1910), a further additional grant was recommended to be paid to St. Andrews in the Report of a Departmental Committee on the Scottish Universities. The University has also greatly benefited, directly and indirectly, by the institution of the Carnegie Trust for the Universities of Scotland, in 1892.

In the course of the ten years during which the 1889 Commission was at work, many new subjects were introduced into the Arts and Science curricula. The Chair of Chemistry had taken effect in 1840; the Chair of Civil History had been turned into a Chair of Civil and Natural History since 1850—the latter subject alone being taught; the Professor of Medicine had been teaching Physiology and Comparative Anatomy since 1841; a Chair of Education had been founded in 1876. In 1897, a Chair of English Language and Literature was founded; in 1901, a Chair of Anatomy; while, in 1908, the Chair of Medicine became a Chair of Physiology. Between 1891 and 1908, University Lectureships were instituted in Botany, French Language and Literature, Modern History, Ancient History and Political Philosophy, Political Economy, Agriculture and Rural Economy, German Language and Literature, Mathematics and Applied Mathematics, Geology (including Mineralogy), Military History, English Language and Philology, and Latin. In the Medical School, which is partly in St. Andrews and partly in Dundee, five new Professorships were instituted in 1898, and a large staff of University Lecturers has since been added. University Assistants have been attached to most of the Professorships. Advanced and practical training, as well as facilities for original research, are now within the

reach of every student. Post-graduate study is becoming year by year more common, and the ambition to graduate with honours, or with distinction, is almost universal.

During the last quarter of a century many private bequests and gifts have come to the University. Chief of these was the Berry bequest of £100,000, in 1889. This princely legacy, made by the brother of a former student, and in fulfilment of his wishes, was announced at an opportune moment. In 1883, the University had been threatened with extinction. That danger was averted by prompt action and friendly help that will not soon be forgotten; but the position of the University, in view of forthcoming legislation, was still critical. A better endowment fund of six figures, untrammelled by conditions of any kind, at once placed the University beyond the reach of cavil. It had further battles to fight, no doubt, but all the while its material resources continued to multiply, and it is to-day better endowed, better equipped, better staffed, and better attended than ever before throughout its long career.

In 1880 a University College was founded in Dundee, and opened in 1883. It had no connection with any of the Scottish universities, and so had no means of enabling its students to proceed to Degrees. There had been a 'Dundee Movement' on the part of St. Andrews University

of about ten years' standing ; and, considering the nearness of the two places to each other, it was natural that some sort of relation should be established between the University and the College. This relation began, in 1885, by candidates for Degrees in Science being allowed to matriculate as students of the University. This arrangement lasted till 1890, when the College was 'affiliated to and made to form part of the University' by the Commissioners under the Act of 1889. This action of the Commissioners was successfully challenged, on technical grounds, and the affiliation was dissolved by the House of Lords, in 1895. The Commissioners thereupon adopted the proper procedure, and the union was re-established, in 1897. University College is not, however, a College within the University in the same sense as the St. Andrews Colleges are constituent parts of the University. It still retains its Governors and Council, and is thus not wholly under the control of the supreme governing body of the University.

THE UNIVERSITY AS IT IS.

CONSTITUTION.

As an academical corporation, the University consists of a Chancellor, a Rector, Principals and Professors, registered Graduates and *Alumni*, and matriculated Students.

The University Court is the supreme governing body in the University. It consists of eight *ex officio* members, and seven elected members—fifteen in all. The *ex officio* members are the Rector (who is President), the Principal of the University, the Principal of St. Mary's College, the Principal of University College, Dundee, the Chancellor's Assessor, the Rector's Assessor, the Provost of St. Andrews, and the Lord Provost of Dundee. Of the elected members, four represent the General Council and three the Senatus Academicus.

The Senatus Academicus is composed of the Principals and Professors of the University—thirty in all, at present. It regulates and superintends the teaching and discipline of the University, and deals in the first instance with most of the purely academical business. The Senatus is subdivided into four Faculties—Arts, Science, Medicine, and Divinity—with a Dean at the head of each. Within the Faculty of Arts there are four Boards of Studies, and there is one Board in the Faculty of Science. These Boards of Studies include Lecturers, who are not members of their respective Faculties. In examinations for Degrees, the Professors and Lecturers are assisted by a large staff of external examiners.

The General Council includes the University Court and Senatus Academicus, together with all living Graduates, and a few *Alumni*, who have been registered as

life-members. The number on the Register at the beginning of 1911 was 1763. The Council has no executive power, but it is open to it to discuss all questions affecting the wellbeing and prosperity of the University, and to make representations in regard to them to the University Court.

The matriculated Students enjoy certain rights and privileges, but they lapse at the end of each academical year. A student who leaves without graduating ceases to be in permanent touch with the University. The Chancellor is elected for life, by the General Council, of which he is President ; the Rector for a period of three years by the matriculated Students. The Principal of the University, the Principal of St. Mary's College, and four of the Professors, are appointed by the Crown. All the others are elected by the University Court. They are all *ad vitam aut culpam* appointments.

The University buildings do not form one compact group, but are located in different parts of the town. The United College is in North Street ; St. Mary's College and the University Library are in South Street ; the Bute Medical Buildings and the new University Museum are at the opposite end of the same site, with the Botanic Garden alongside ; the Gatty Marine Laboratory is on the beach at the East Sands ; and University Hall and the Recreation Park are in the suburbs to the north-west of the town.

THE UNITED COLLEGE.

THE most striking feature of the United College is its street frontage, comprising the Church and Tower of St. Salvator and the three-storey building between the Tower and Butts Wynd (Plate II.). The Church has been greatly altered, both without and within, but it still bears traces of its mediaeval splendour. It is the only pre-Reformation place of worship in St. Andrews still intact and in use. The Tower, too, has been tampered with. The parapet round the top is readily seen to be modern, just as are the parapet and pinnacles round the Church. In virtue of its great height and massive proportions, it has ever stood without a rival. There is no more conspicuous object in St. Andrews than the 'College Tower.' The substructure of the house on its west side is older than either Church or Tower; but the upper portion has been rebuilt. It once contained classrooms, but is now appropriated to other University and College purposes. The modern buildings of the College form two sides of a quadrangle (Plate III.). Those on the north side contain the Hall of the College, with Museum above and class-rooms to the right. Those on the east side are wholly appropriated to class-rooms. Behind, are the Chemical and Physical Laboratories. On the north side of the Church an open arcade once stood. It is now enclosed and put to other uses. All the class-rooms

are specially adapted to the subjects taught in them. Most of them are provided with smaller private and tutorial rooms, and with class-libraries. It is unnecessary to describe the ordinary lecture-rooms; but the Chemical and Physical Laboratories merit detailed description.

The most prominent feature of the equipment for the study of Chemistry in St. Andrews is the provision made for post-graduate research; laboratories, specially designed for work of this description, having been recently erected in the United College.

The Department of Chemistry is thus provided with two series of laboratories, one for students preparing for degrees, and the other reserved for original research. This development is due to the labours and generosity of Emeritus Professor Purdie, who, during his tenure of the Chair of Chemistry in St. Andrews, inaugurated a scheme for promoting post-graduate work and presented the Research Laboratories to the University as an endowed institution.

No detailed description of the ordinary Teaching Laboratories need be given here as, except for the lighting arrangements and cheerfulness of outlook, the rooms in which the practical work of the undergraduate students is conducted do not differ in any essential feature from those found in other Universities. Accommodation is provided for about fifty students, and the general

laboratory is directly connected with the Research Building, which faces north and commands an extensive view of St. Andrews Bay.

In the design of the Research Laboratories, the general principle adopted was to make this department complete in itself, and independent, so far as fittings and apparatus are concerned, of the Teaching Laboratories. Each research student is provided with a large bench in the main room of the laboratory (Plate IV.), and here all general work is conducted. Operations such as distillations, combustions, etc., are carried out in eight smaller rooms which are specially fitted for the particular object in view. The large laboratory is lofty and well-ventilated: the space allowed to each worker is generous, and a special feature of the room is the uniform diffused light provided by nine large windows facing north. The benches are fitted with high and low-pressure water taps, electric light and electric power. A large operation room (Plate V.) is on the same floor; and, in addition, a smaller operation room, the balance room, and the laboratory store. There are two dark rooms, one specially fitted for polarimetric work, the other for photographic purposes. In the basement, provision is made for gas analysis, physical work, and the storage of inflammable material.

The second floor of the Research Building contains a large private laboratory and

balance room for the use of the Professor, and also the lecture theatre, preparation room, and workshop. One other room worthy of special mention is furnished as a museum and reading-room (Plate VI.), and here the meetings of the University Chemical Society are held regularly during the Michaelmas and Candlemas Terms. All the principal rooms in the building are connected by telephone, and an apparatus lift leads to the store room from each floor.

With the present distribution of benches, the Research Building provides for about fifteen workers, and the facilities afforded by the laboratories for independent or conjoint research are open to competent students from other institutions. The research work is personally directed by the Professor, and students who have no previous experience of original work receive a systematic training in research methods on entering the laboratory. Owing to the institution of a Research Endowment Fund the workers are provided with all special apparatus and chemicals free of charge, and grants are awarded to deserving students.

During the past six years it has thus been possible for a steady succession of St. Andrews students to qualify for the Carnegie Research Scholarships and Fellowships, the 1851 Exhibition Science Research Scholarship, the D.Sc. degree of the University and other post-graduate distinctions. Most of the publications which

have appeared from the laboratory have been concerned with the chemistry of sugars and the properties of optically active substances.

In addition to the facilities described above, there are other factors, equally valuable, which combine to make St. Andrews an ideal centre for the higher study of Chemistry. Fresh air and a glorious view of the North Sea provide a potent physical and mental stimulus, and, over all, there is the atmosphere of academic calm in which the spirit of scientific inquiry may develop undisturbed by conflicting influences.

The Physical Laboratory was first opened for the reception of students at the commencement of the session 1900-01.

It is comparatively well equipped with apparatus, whereby students may obtain a full and comprehensive practical training in the varied divisions of the subject of Natural Philosophy.

The building itself consists of eight rooms, all on the one floor; part of the principal room is shown in Plate VII. This room is employed for experimental work in Mechanics, Hydrostatics, Heat, and Magnetism, whilst separate compartments are assigned for experiments in sound, light, and electricity.

The top room, on the right, the entrance to which may be seen in the plate, is used as instrument store and library. The other

compartments, which are used as battery room, balance room, and workshop, are situated north of the principal room.

Apart from the degree qualifying course in Practical Physics, under the present management, students who intend to take up the subject as a profession, may obtain a practical knowledge of the making and repairing of all types of physical and electrical apparatus, or such instructions as are embraced in a course in Laboratory Arts, including glass-blowing, wood and metal work, and especially the construction of simple and effective apparatus for either practical or demonstration purposes.

The Laboratory contains also an independent electrical installation, consisting of motor generator and thirty-two secondary batteries, together with the necessary switches and distributing board.

This plant, apart from its actual purpose, has been installed in a manner so as to form an educational part of the Laboratory as an example of the type of installations that are often so important an adjunct to Physical Laboratories.

Adjoining the United College, on the west side of Butts Wynd, are the premises occupied by the Men Students' Union. They have been in use since 1892, and are now becoming inadequate. The erection of a larger building on another site is in prospect. Behind the Union is a Dining-Hall, in which common dinners are served

throughout the academical year. Farther down the Wynd is a Gymnasium and Drill Hall. The Women Students' Union is accommodated close at hand, in number 79 North Street—the gift of Mrs. Andrew Carnegie.

ST. MARY'S COLLEGE.

THE fabric of St. Mary's College owes much to the repairs carried out by the Barons of Exchequer in 1829-30, and to subsequent improvements effected by the Board of Works. With the exception of the projecting tower, there were previously few features of interest about the portion still left. On the north side, however, there was an open arcade, of six arches, known as the Cloisters. It was taken down about 1830 to make room for an extension of the University Library. In their present form, the buildings of St. Mary's are very much admired as a typical specimen of collegiate architecture. Although the quadrangle has been greatly enlarged in recent years by the removal of enclosing walls, the College has not altogether lost the quiet and restful atmosphere that endeared it to an older generation.

The official residence of the Principal of the College is in the north-west angle. Next to that is the Hall of the College, with the Divinity and Biblical Criticism classroom overhead. On the other side of the tower is the janitor's lodge, with the

Church History and Hebrew classroom on the next floor, and private rooms above (Plate VIII.). The Arms of Archbishop James Beaton may be seen high up on the wall between the Principal's house and the tower ; while over the entrance doorway, in the tower, the remains of Archbishop Hamilton's Arms may still be traced. In the Hall (Plate IX.), some of the silver and pewter plate, formerly in use at the College table, is exhibited ; also some antique oak furniture and charter chests, as well as the maces of the Faculties of Arts and Theology—understood to be the oldest and finest examples of their kind to be met with in the British Empire. At the edge of the lawn, two sun-dials—one of the seventeenth century, and one of the nineteenth—measure out time in an old-fashioned way. The gateway in the boundary hedge of the Botanic Garden is a strange medley of stones that were never hewn to form part of one structure. The initial unit was one of Principal Howie's garden doors. An object of unfailing interest to visitors is the gnarled hawthorn-tree beside the tower, said to have been planted by Mary Queen of Scots. Of scarcely less interest to some is the wide-spreading evergreen oak, in the centre of the quadrangle, planted, it is believed, by Principal Haldane. The 'long walk' (Plate X.), at one time called the 'alley,' recalls the days when the students took

most of their exercise within the College bounds. Alongside, the square pigeon-house, rebuilt in place of a round one in the end of the eighteenth century, is reminiscent of the College table. In Plate XI. a general view of St. Mary's College, the University Library, and part of the Botanic Garden, as seen from the Bell Pettigrew Museum, is obtained.

THE LIBRARY.

THE University Library is situated in South Street, immediately to the east of St. Mary's College. It consists of three separate buildings, erected at different periods, but united into one block by means of short corridors. This partial segregation of buildings has obvious disadvantages from an administrative point of view. On the other hand it preserves a visible record of the growth of the Library, which is always interesting in the case of an old institution. There is, besides, an element of safety in it. In the event of fire breaking out in any one building it should be quite easy to prevent it from spreading to another.

The original building was begun shortly after 1612, but want of funds kept it from being finished and made ready for the reception of books until 1643. It extended from West Burn Lane westward for 95 feet, its breadth was 33 feet 4 inches, and its walls were fully 4 feet thick. It was

a plain building of two storeys. The under storey consisted of a hall, measuring 60 feet by 25 feet, intended for University meetings, examinations, and academical ceremonials. This hall was entered from a vestibule, or lobby, measuring 16 feet by 25 feet. These dimensions apply to the under storey still, but the hall is now filled with bookcases from floor to ceiling, while the vestibule contains the delivery desk of the lending department. The upper storey was reached by an inner stone stair at the west end of the building. It contained the Library hall, measuring 76 feet by 26 feet 6 inches—the walls at this height being reduced to 3 feet 5 inches in thickness. It was divided into two apartments of unequal size, and over the staircase was a Librarian's room. Each storey was lighted from the south by five windows divided into two lights by central stone mullions. It is not known to what extent the rooms were lighted from the north.

The upper storey served its purpose for 120 years, when it became necessary to enlarge it. This was done by heightening the walls and carrying a gallery, supported by well-designed fluted columns, along the north, east, and west walls. In this way a very handsome room was formed, entirely creditable to eighteenth century local workmanship. For a number of years it had to be disfigured by rough temporary bookshelves placed upon the floor and

behind the gallery railing, but it has recently been restored to its original design, and is admitted to be one of the most pleasing Library interiors of its age in Scotland (Plate XII.).

Early in the nineteenth century the lower hall had to be invaded for book room, and before many years had passed structural extension was again urgently demanded. In 1829-30 the Barons of Exchequer, under instructions from the Treasury, added about 37 feet to the length of the Library, and in this way provided two additional rooms, each measuring about 34 feet by 26 feet. The upper of these rooms is now exclusively used as a meeting place for the University Court and Senatus Academicus and their respective committees. The books which formerly lined its walls have been replaced by portraits of former Principals, Professors, and other University officers (Plate XIII.).

With this addition the University had to be content for sixty years, although both of these rooms had been filled in less than half that time. During his rectorate of the University, Mr. A. J. Balfour was successful in obtaining a building grant of £5000 from the Government. With this sum, and £2700 more from a Library building fund, which the University had accumulated, the extension of 1889-90 was erected and furnished. This addition took the form of an entirely new building, standing at right angles to the old one, from which

it is entered through a corridor, and harmonizing architecturally with the frontage of St. Mary's College on the opposite side of a greatly enlarged quadrangle. It contains one large room measuring 90 feet by 29 feet, with a gallery all round, and four small rooms opening off it. The large room is used as a general reading-room as well as for ceremonial purposes. Of the two larger side rooms (25 feet by 16 feet) one is used as a magazine room and the other as a committee room and private reading room. One of the smaller rooms (16 feet square) is allotted to the Librarian, and the other is reserved for business purposes. The walls of all these rooms are lined with bookcases, and that is the limit of book accommodation afforded by this intermediate building. In the south tower, over the entrance lobby, there is a fireproof muniment room, and above that a small general store. In the north tower, over the gallery staircase, a small apartment has been fitted up with pigeon holes as a repository for documents and Library publications. The erection of this building so darkened the lower part of the older one that windows had to be opened out to South Street to avoid the necessity of having to use artificial light during the day.

This gradual enlargement of the Library buildings by inadequate extensions had a bad effect upon the organisation of the Library, and prevented a proper arrange-

ment of the books upon the shelves. It was accordingly resolved that any future extension should take the form of a compact book store, fitted up with the least possible waste of space consistent with the free admission of light and air. This opportunity came in 1906 when a gift of £10,000 for Library extension was received from Dr. Andrew Carnegie, who had been Rector of the University since 1901. This generous gift (afterwards increased to £12,000) enabled the University to erect a third Library building, entirely unlike the others in design, but so planned internally as to make provision for the growth of the Library for many years to come (Plate XIV.). The Carnegie building, when completely equipped, will contain something like 22,000 lineal feet of steel shelving, which is equal to a storage capacity for 176,000 octavo volumes. In addition to that, the basement will contain long ranges of wooden shelving to accommodate newspaper files and volumes of folio and large quarto size. This building also contains a well-lighted room, measuring 50 feet by 38 feet, intended for special readers and research students (Plate XV.). This portion of the Library is structurally fire-proof. The basement floor is of ordinary concrete, the main floor, the pillars, and the ceilings are of re-inforced concrete; the walls are of superior masonry, brick-lined and plastered. The heating is by hot water radiators and the lighting is by electricity. It

is separated from the intermediate building by a double corridor in which are massive fire-proof doors. The external length of the building is 123 feet, the breadth of the central block is 72 feet and of the north and south wings 39 feet. It has its own main entrance, in West Burn Lane, and can be used independently of the remainder of the Library if that should at any time be necessary. Detached from the main buildings is a Library store, specially built for the housing of Library furniture and other material not in actual use.

As a collection of books, the Library is a royal foundation, having been instituted by King James the Sixth in 1612. The King and the members of the Royal Family gave 228 works as a beginning, and a number of distinguished persons connected with the court made gifts of one or more volumes each. The Library grew somewhat slowly, and chiefly by means of donations, until the passing of the Copyright Act of 1710, which entitled it to a copy of every work entered at Stationers' Hall. This privilege lasted until 1837, when an annual grant of six hundred guineas was obtained in lieu thereof. During these years the Library increased rapidly in bulk. It was comparatively easy to get pamphlets, periodicals, and inexpensive books under the Copyright Act, but publishers had to be hard pressed before they parted with books issued at a guinea and upwards.

The chief advantage of the compensation grant was that it enabled the Library Committee to purchase a larger number of foreign books than was possible formerly, and to avoid burdening the shelves with books of little use to those for whom the Library was primarily intended. Since 1903 the Library has benefited greatly by an annual grant of £1000 from the Carnegie Trust for the Universities of Scotland. One fourth of this sum is spent on books and periodicals for location at University College, Dundee, the remainder being available for books, administration, and equipment at St. Andrews.

The number of volumes belonging to the Library amounts to about 150,000. There is also a considerable collection of tracts, pamphlets, and academical dissertations. The manuscript collection in book form is not extensive, but the Muniment Room contains a large number of charters and kindred documents, chiefly of local interest. A special effort has of late been made to acquire sets of the leading journals relating to the different departments of University study as well as of publications calculated to meet the growing demand for advanced study and original research. In connection with this effort the Library has been placed on the exchange lists of over one hundred of the leading libraries of the world, and this number is being steadily augmented. A 'Library Bulletin' is issued quarterly,

containing a complete record of current accessions and other information. New catalogues are in course of preparation, and it is hoped that in 1912 the Library will enter on the fourth century of its existence with an enlarged staff and with greater facilities for ministering to the wants of all classes of readers.

THE BUTE MEDICAL BUILDINGS.

THE Bute Medical Buildings (Plate XVI.) were erected, between 1897 and 1899, at the expense of the late Marquess of Bute, to accommodate the St. Andrews portion of the conjoint Medical School instituted under the Universities (Scotland) Act of 1889. Ample provision was made in them for the teaching of Anatomy, Botany, Materia Medica, and Physiology. The rooms assigned to Materia Medica are now used for the department of Geology—Materia Medica being taught in the Dundee portion of the School only. The Buildings contain two well-appointed lecture theatres, a series of laboratories, and rooms appropriated to practical work, experiments, research, photography, etc.

The Anatomy department is accommodated in the northern portion of the ground floor and in part of the basement. Part of the Anatomical section of the Buildings was built first, and was in use before the other sections were ready. It was designed by the present Professor of

Anatomy (then Lecturer), the leading feature of the plan being to have all the rooms on the same level and lighted from the north—an arrangement that has proved very satisfactory. There are two well-lighted rooms for Practical Anatomy, one for men and the other for women, with separate entrances and cloak-rooms. To the west of these is a room for research, specially equipped for the study of Embryology and Anthropology. The outstanding feature of the department, however, is the Anatomical Museum (Plate XVIII.), which contains a unique collection of specimens and models for the study of Human Anatomy. The collection is almost entirely the private property of the Professor, but is at the disposal of the students for examination and research purposes. The Chair of Anatomy was founded and endowed by the late Marquess of Bute. A lectureship in Regional Anatomy has recently been instituted by the University Court.

The Botany department occupies the western portion of the ground floor, and consists of a large laboratory for practical work (Plate XIX.), a private room for the Lecturer, and other accommodation. The Medical Buildings are surrounded on three sides by the Botanic Garden, begun, on a small scale, in the south-east corner of the grounds, in 1889, enlarged in 1899, and still further extended in connection with the building of the Bell Pettigrew Museum

and the consequent re-arrangement of St. Mary's College gardens. This latest extension for the first time provided facilities for the erection of hot-houses, as well as of a special house for advanced study and research.

St. Andrews is so situated that it possesses exceptional natural advantages for the study of Geology. The most eminent of living geologists, Sir Archibald Geikie, has dwelt upon these in eloquent terms, as follows :—‘ If I were asked to select a region in the British Isles where Geology could best be practically taught by constant appeals to evidence in the field, I would with little hesitation recommend the East of Fife as peculiarly adapted for such a purpose. . . . Round its long stretch of coast line, the East of Fife presents an almost continuous succession of such sections, which for variety, instructiveness, and accessibility, have hardly any rivals in the country. Scarcely a department of Geology fails to find illustrations there or in the interior of the district. In Dynamical Geology, the numerous ‘ necks ’ reveal the innermost architecture of volcanoes, the sills and dykes exemplify the subterranean intrusion of molten material ; while the raised beaches and rock-shelves display the results of secular upheaval. It will be understood, also, that a tract of country channelled by scores of water-courses, flanked

by two great estuaries, and jutting out into an open sea, must furnish endless examples of the various operations of the epigene agents. In Petrographical Geology, a wide range of rocks, both sedimentary and igneous, may be seen *in situ*, while the Glacial Drift contains an inexhaustible supply of samples of the schists and plutonic masses of the Highlands. In Tectonic Geology, every half mile of the coast-line will afford illustrations of stratification, jointing, faulting, curvature, intrusion, or other characteristic structures of the terrestrial crust. In Palaeontological Geology, though the range of formations is limited, the variety of biological interest contained within those which do occur is not a little remarkable, extending from the banks of corals and crinoids in the marine limestones, through the shell-bearing cement-stones, ostracod-shales, and fish-bone-beds of the estuarine strata, to the terrestrial plant-remains of the coal-seams and fire-clays, and the erect and prostrate tree-trunks dispersed through the sandstones. In Stratigraphical Geology, the district includes the famous Dura Den—one of the chief repositories of the fishes of the Upper Old Red Sandstone—likewise an admirable display of the volcanic rocks in the older half of the same formation, and a series of sections, unsurpassed for clearness, of the whole detailed arrangement of the Carboniferous system ; while

with regard to Pleistocene and Recent changes, the boulder-clays, kames, erratic blocks, Arctic shell-beds, raised beaches, sunk forests, river-terraces, peat, and marl of vanished lakes, furnish excellent and ample material in illustration of the later geological history of the country.'

Thus the neighbourhood of St. Andrews presents remarkable facilities for practical demonstrations in the field of those principles of Geology which are taught in the classrooms attached to the University. The classrooms contain type collections of minerals, rocks, and fossils for the use of students, and a Laboratory provided with means for research work (Plate XX.). In addition, the University Museum is the home of larger collections of geological specimens, and is especially famous for its fine assemblage of the Old Red Sandstone fishes of Dura Den. Geological Classrooms and Museum are also attached to University College, Dundee, where the University Lecturer in Geology conducts classes in alternate academical years.

The Physiology Department occupies the upper two storeys of the Bute Medical Buildings, looking to the south and west. The main laboratory is on the first floor, and is a large well-lighted room. The accompanying illustration shows a portion of it (Plate XXI.). Provision is made in this room for the teaching of the ordinary medical classes of Experimental

Physiology and Chemical Physiology during the winter session, and of Histology during the summer. For the experimental work, shafting has been fitted to one of the long tables, and is driven by a large hot-air engine. This is to be replaced shortly by electrical power, which is now being brought to the laboratory. The long inner wall of the room is lined with glass cases containing a collection of physiological apparatus open to inspection by the students.

On the same floor are several smaller rooms, including a laboratory for the more advanced work in chemical physiology required by science students, a chemical store room, a diagram store room, and the Professor's private room.

Upstairs, on an intermediate floor, is a small room which is used for galvanometer and optical work. Above this are several more rooms on the highest floor of the building. The largest of these is used for research and demonstration purposes. It contains a Palmer's recording apparatus also driven by hot-air motor. A photographic dark room, with copying apparatus, and a smaller general store room comprise the remainder on this floor. The lecture room is on the ground floor in the south-west portion of the building. The classes of Physiology are small, but give excellent opportunities for good work. St. Andrews is an ideal place for the first two years of

medical study. Most of the medical students continue their course at Dundee, but some proceed to other schools. The women students attend the same classes as the men, and have the same privileges and opportunities for work.

THE BELL PETTIGREW MUSEUM.

THIS new Museum (Plates XVI. and XVII.), the opening of which will form an interesting item in the Quincentenary programme, has been presented to the University by Mrs. Pettigrew, in memory of her husband, Professor James Bell Pettigrew, M.D., LL.D., F.R.S., who held the Chandos Chair of Medicine from 1875 till 1909. It is intended to take the place of the Museum at present forming part of the United College buildings, and it will also be the future home of the department of Zoology. The University Museum is particularly rich in Zoological specimens—marine forms being a specialty. The mineralogical and other sections are representative, and in its new quarters the whole collection will be arranged mainly for educational purposes. The furnishing and general equipment of the Bell Pettigrew Museum will be fully abreast of the latest designs in museum construction. Its architectural plan, combined with that of the Bute Medical Buildings, to which it is annexed, provides for the erection, as soon as funds are forthcoming, of a large lecture theatre,

with the necessary fittings, in which single lectures, or courses of lectures, on scientific subjects may be delivered to general audiences.

AGRICULTURE DEPARTMENT.

IN 1888, the Senatus Academicus had under consideration the establishment of a lectureship in Agriculture. The importance of the subject as a branch of University education was, at that time, scarcely recognised, with the result that the scheme was allowed to lapse. It was revived again in 1900, when a lecturer was appointed. The Classes have been well attended by young farmers, teachers, students of science, and young men preparing for colonial life. Wherever practicable, demonstration is employed in the courses of instruction, and the class-room at the United College has been furnished as a museum. The equipment of lantern illustrations, more especially of local conditions, practical methods, crop, stock, etc., is very complete.

The area for experimental work and research lies alongside the Botanic Garden (Plate XXII.). It is well adapted for the origination of new races of farm plants—a sphere of work to which the lecturer has devoted himself with marked success for many years. The ground is occupied at present with a large number of his new varieties of potatoes, turnips, peas, etc., in process of selection, and many of them

are unique. The work is carried out on strictly scientific lines ; and in this connection it may be mentioned that the lecturer was the first to demonstrate that Mendel's principles of heredity are applicable to oats. The new varieties are, of course, cultivated in the open fields as soon as they are considered worthy of extended trial. Valuable help in this direction has been given by many of the local farmers. The area is also useful for the cultivation of plants of service in the class-room, and not otherwise obtainable in the district, such as flax, lucerne, tobacco, etc., and for affording means of direct observation of parasites and pests. Convenient offices, with seed store, demonstration room, and tool shed, have been erected in the enclosure.

ST. LEONARD'S COLLEGE.

As they stood before their dispersal, after the union of the Colleges in 1747, the buildings of St. Leonard's College enclosed a long, but not very wide area, or court. On the north side stood the church, the tower, a three-storey house called the stone trance, and another large house known as the halls. Along the south side was a row of ten two-storey houses used for residential purposes. At either end were erections known as the east and the west capitol. Considerable portions of these buildings still survive, but they have been so transformed by repeated

additions and alterations as to be unrecognisable. Only the south frontage of the residential houses shows an original outer wall, with a few unaltered windows. The eastmost house in this row is the oldest, and fairly reliable tradition assigns it as the residence of George Buchanan, during the time he was Principal of the College.

The only portion of St. Leonard's College still left in the possession of the University is the Church (Plates XXIII, XXIV.). Nine feet, however, have been subtracted from its length, the sacristy is in private hands, and so is the little cemetery that bordered the Church on the north. In 1759 the Leonardine congregation was transferred to St. Salvatore's Church. Thereafter the Church of St. Leonard was unroofed and wilfully made a ruin by the Professors of the United College. It stood roofless from about 1762 till 1910, when it received its present ponderous covering, supposed to be an imitation of its former one. The windows have been once more glazed, and a wooden ceiling has been put in. The intention was to make it a memorial chapel, in which monuments, busts, and tablets, to the memory of men and women who had rendered service to the University might be placed. The Church already contains a few sadly wasted monuments and tombstones—some of which perhaps have no

right to be there. The result of the attempted restoration, so far, has been disappointing. The Church has been made so dark that on dull days it would be difficult to read memorial inscriptions if they were there. Before it can be used successfully for such a purpose, more light will have to be let in, and it can be easily done. The west end, which is barren of all interest historical or architectural, should be taken down to the ground and rebuilt in a plain but tasteful manner. A good sized window should be inserted in the upper part; the entrance should be protected by a neat porch; the iron gate abolished; and a well-designed door, with clear plate-glass panels, substituted, so that visitors might at all times be able to see the interior. The floor should be laid either with small stone squares, as before, or with tiles of a dull grey colour. The interior of the walls ought on no account to be tampered with. As a ruin, this church had to many a fascination which has now passed away. To a new generation it may quite well be made to reveal new beauties. From its ecclesiological peculiarities, as well as from its historical associations, it deserves to be guarded with tender care. It is to be hoped that funds and skill will speedily be forthcoming to complete its restoration in a manner worthy alike of its sacred memories and of its appointed destiny.

THE GATTY MARINE LABORATORY.

ST. ANDREWS offers exceptional facilities for the study of marine zoology. For half a century at least advantage has been taken of them by numerous workers. It is, however, since 1882, that this study has been systematized within the University and suitable means for its prosecution provided. The first Marine Laboratory was a temporary wooden building—erected for another purpose—standing on the Bents beside the harbour. ‘In this unpretending domicile of science’ the Professor of Natural History worked, at great inconvenience, for twelve years, and directed the researches of a large number of enthusiastic investigators, many of whom now hold important positions in different parts of the world. That the wealth of material available was made good use of, is proved by the publication of a long series of original papers, some of them of the first importance. Fisheries’ work predominated in the Laboratory, but other branches of zoology were not neglected.

On October 30, 1896, a new Marine Laboratory (Plate XXV.), located at no great distance from the old one, was opened by Lord Reay, a former Rector of the University. It was the gift of Dr. Charles Henry Gatty, of East Grinstead, and is known as the Gatty Marine Laboratory. It is a substantial building, costing over £2500, and was expressly designed and fitted up for

the study of marine zoology. It contains a Director's room, library, specimen room, research room, tank room, etc., and is equipped with all the necessary appliances for observation and research. It is in constant use by a small band of ardent workers, and the stream of papers begun in the old Laboratory is well maintained in the new. It is one of the most important departments of the University, and, if it were better endowed, would probably attract a still greater number of investigators.

UNIVERSITY HALL.

WHEN women students were admitted to the University class-rooms, for the first time, in 1892-93, a few of them lived together, under a Head, in the house in North Street now used by the Women Students' Union. No provision for residence was made during the two following years, but in 1895-96 Argyle Lodge became a Hostel for women. Meanwhile a University Hall of Residence for Women was being proceeded with, and was ready for occupation at the beginning of 1896-97. This Hall, which stands on a site of about three and a half acres of the lands of Rathelpie—part of the original patrimony of the College of St. Leonard—was built to accommodate twenty-four students. For some years past it has been necessary to rent three overflow houses, as the number applying for admission

had more than doubled. In the present year (1911) the Hall is being enlarged to accommodate sixty-five students. The grounds contain the women students' pavilion and lawn tennis court, and there is a women students' hockey pitch in the University Recreation Park which adjoins University Hall. This Park, with its pavilion for men, was presented to the University, for the use of the students, by Mr. Andrew Carnegie, and was opened in December 1904. It is fully nine acres in extent, and provides abundant space for football, cricket, and hockey, as well as for all kinds of athletic sports.

APPENDIX.

University Officers and Teaching Staff. 1910-1911.

Chancellor.

The Right Honourable LORD BALFOUR OF BURLEIGH, K.T., LL.D., P.C.

Rector.

The Right Honourable THE EARL OF ROSEBERY AND MIDLOTHIAN,
K.G., K.T., LL.D., P.C.

Vice-Chancellor and Principal.

Sir JAMES DONALDSON, Kt., M.A., LL.D., D.D.

Representative in Parliament.

The Right Honourable Sir ROBERT BANNATYNE FINLAY, M.D., LL.D.,
K.C., G.C.M.G., P.C.

Chancellor's Assessor.

JAMES YOUNGER, Esquire, of Mount Melville.

Rector's Assessor.

The Right Honourable RONALD CRAUFURD MUNRO-FERGUSON,
M.P., P.C.

Principals of Colleges.

Sir JAMES DONALDSON, Kt., M.A., LL.D., D.D., Principal of the
United College.

The Right Reverend ALEXANDER STEWART, M.A., D.D., Moderator of
the General Assembly of the Church of Scotland, Principal of
St. Mary's College.

JOHN YULE MACKAY, M.B., C.M., M.D., LL.D., Principal of University
College, Dundee.

Professors at St. Andrews.

Anatomy—JAMES MUSGROVE, M.B., C.M., M.D.

Chemistry—JAMES COLQUHOUN IRVINE, B.Sc., D.Sc., Ph.D.

Divinity—Principal ALEXANDER STEWART, M.A., D.D., Primarius
Professor.

Divinity and Biblical Criticism—ALLAN MENZIES, M.A., B.D., D.D.

Ecclesiastical History—JOHN HERKLESS, D.D.

Education—JOHN EDGAR, M.A., B.A.

English Language and Literature—ALEXANDER LAWSON, M.A.,
B.D., D.D.

Greek Language and Literature—JOHN BURNET, M.A., LL.D., Ph.D.

Hebrew and Oriental Languages—DAVID MILLER KAY, M.A.,
B.Sc., B.D., D.D.

APPENDIX.

Latin Language and Literature (Humanity)—WALLACE MARTIN LINDSAY, M.A., LL.D., Litt.D.

Logic and Metaphysics—GEORGE FREDERICK STOUT, M.A., LL.D.

Mathematics—PETER REDFORD SCOTT LANG, M.A., B.Sc.

Moral Philosophy—ALFRED EDWARD TAYLOR, M.A., D.Litt.

Natural History (Zoology)—WILLIAM CARMICHAEL MCINTOSH, M.D., LL.D., F.R.S.

Natural Philosophy—ARTHUR STANLEY BUTLER, M.A.

Physiology—PERCY THEODORE HERRING, M.B., C.M., M.D.

Professors at Dundee.

Anatomy—Principal JOHN YULE MACKAY, M.B., C.M., M.D., LL.D.

Botany—PATRICK GEDDES, F.R.S.E.

Chemistry—HUGH MARSHALL, B.Sc., D.Sc., F.R.S.

Engineering and Drawing—ARNOLD HARTLEY GIBSON, D.Sc.

Materia Medica—CHARLES ROBERTSHAW MARSHALL, M.A., M.B., Ch.B., M.D.

Mathematics—JOHN EDWARD ALOYSIUS STEGGALL, M.A.

Medicine—ALEXANDER MITCHELL STALKER, M.A., M.B., C.M., M.D.

Midwifery—JOHN ALEXANDER CAMPBELL KYNOCH, M.B., C.M.

Natural History (Zoology)—D'ARCY WENTWORTH THOMPSON, M.A., C.B.

Pathology—LEWIS ROBERTSON SUTHERLAND, M.B., C.M.

Physics—WILLIAM PEDDIE, B.Sc., D.Sc.

Physiology—EDWARD WAYMOUTH REID, B.A., D.Sc., M.B., F.R.S.

Surgery—DAVID MCEWAN, M.B., C.M., M.D.

Lecturers at St. Andrews.

Agriculture and Rural Economy—JOHN HARDIE WILSON, B.Sc., D.Sc.

Ancient History and Political Philosophy—ROBERT KERR HANNAY, M.A.

Botany—ROBERT ALEXANDER ROBERTSON, M.A., B.Sc.

English Language and Philology—JAMES ALEXANDER ROY, M.A.

French Language and Literature and Romance Philology—THOMAS PETTIGREW YOUNG, M.A., D.Litt.

German Language and Literature and Teutonic Philology—GEORG SCHAAFFS, Ph.D., M.A.

Geology (in alternate years)—THOMAS JOHN JEHU, M.A., M.D., F.G.S.

Latin—HENRY JOHN THOMSON, M.A.

Mathematics and Applied Mathematics—DUNCAN McLAREN YOUNG SOMMERVILLE, M.A., B.Sc., D.Sc.

Military History—Major WILLIAM RICHARD NORTON ANNESLEY, D.S.O.

Modern History—JOHN DUNCAN MACKIE, B.A.

Political Economy—WILLIAM ROBERT SCOTT, M.A., D.Phil., Litt.D.

Regional Anatomy—JOHN WILLIAM ROBERTSON, M.B., Ch.B.,
succeeded by DAVID DUNCAN CRAIG, M.A., B.Sc., M.B., Ch.B.

APPENDIX.

Lecturers at Dundee.

- Anatomy—JOHN CHARLES LAMONT, M.B., C.M., Lt. Col., I.M.S.
Clinical Medicine—JOHN MACKIE WHYTE, M.A., M.B., C.M., M.D.
Clinical Medical Tutor—CHARLES KERR, M.B., C.M.
Clinical Pathology—FRANCIS MOLISON MILNE, M.A., B.Sc., M.B., Ch.B.
Clinical Surgery and Diseases of Children—DAVID MIDDLETON GREIG, M.B., C.M.
Conveyancing—JOHN MITCHELL HENDRY.
Diseases of Children—JAMES SAMUEL YEAMAN ROGERS, M.B., C.M.
Diseases of the Skin—WILLIAM EDWARD FOGGIE, M.B., C.M., M.D.
Diseases of the Throat, Nose, and Ear—GEORGE TAYLOR GUILD, M.B., C.M.
English Language and Literature—GEORGE SOUTAR, M.A., D.Litt.
Forensic Medicine and Public Health—CHARLES TEMPLEMAN, M.B., C.M., M.D.
French Language and Literature—Frédéric Joseph Tanquerey, Lès-L., B.Sc.
Geology (in alternate years)—THOMAS JOHN JEHU, M.A., M.D., F.G.S.
Latin Language and Literature—THOMAS ROSS MILLS, M.A.
Mental Diseases—JAMES RORIE, M.D. (*Deceased*).
Mental Diseases (Clinical Lecturer)—WILLIAM TUACH MACKENZIE, M.B., C.M., M.D.
Midwifery and Gynecology and Vaccination (Clinical Lecturer)—ROBERT COCHRANE BUIST, M.A., B.A., M.B., C.M., M.D.
Ophthalmology—ANGUS MCGILLIVRAY, M.B., C.M., M.D.
Philosophy—JOHN SIME, M.A.
Scots Law—JAMES ALLISON, M.A., LL.B.

Assistants at St. Andrews.

- Anatomy—JOHN WILLIAM ROBERTSON, M.B., Ch.B., *succeeded by* DAVID DUNCAN CRAIG, M.A., B.Sc., M.B., Ch.B.
Chemistry—WILLIAM SMITH DENHAM, B.Sc., D.Sc.
Education (also at Dundee)—CHARLES WILFRID VALENTINE, B.A.
English Language and Literature—JAMES ALEXANDER ROY, M.A.
Greek Language and Literature—WILLIAM LAUGHTON LORIMER, B.A.
Hebrew and Oriental Languages—ALEXANDER MACDONALD, M.A., B.D.
Latin Language and Literature (Humanity)—HENRY JOHN THOMSON, M.A.
Logic and Metaphysics—THOMAS MILLER FORSYTH, M.A., D.Phil.
Mathematics—DUNCAN McLAREN YOUNG SOMMERVILLE, M.A., B.Sc., D.Sc.
Moral Philosophy—LOUIS BREHAUT, M.A.
Natural History (Zoology)—JAMES RAMSAY TOSH, M.A., D.Sc.
Natural Philosophy—JOHN CRITCHLEY BAGOT.

APPENDIX.

Assistants at Dundee.

Botany—GEORGE WEST.

Chemistry—JOHN KERFOOT WOOD, D.Sc.

Education (also at St. Andrews)—CHARLES WILFRID VALENTINE,
B.A.

Engineering and Drawing—ANGUS FULTON, B.Sc.

Forensic Medicine and Public Health—ROBERT THORNTON, M.B.,
C.M.

Materia Medica—JOHN HARRISON WIGNER, Ph.D.

Mathematics—ROBERT NORRIE, M.A.

Medicine—GEORGE WATERSTON MILLER, B.Sc., M.B., Ch.B.

Midwifery—ALEXANDER SYDNEY CAMPBELL, M.B., Ch.B.

Natural History (Zoology)—DORIS LIVINGSTON MACKINNON, B.Sc.

Pathology—JOHN WILLIAM TULLOCH, M.B., Ch.B.

Physics—WILLIAM GOODFELLOW ROBSON, A.R.C.S.

Physiology—DAVID GILLESPIE, M.B., Ch.B.

Surgery—LLOYD TURTON PRICE, M.B., Ch.B.

In addition to the regular University Assistants, there are Tutorial, Temporary, and Private Assistants, Demonstrators, etc., both at St. Andrews and Dundee.



Parish Church—Nave, looking East.



Men's Union, St. Salvator's Tower and Church.



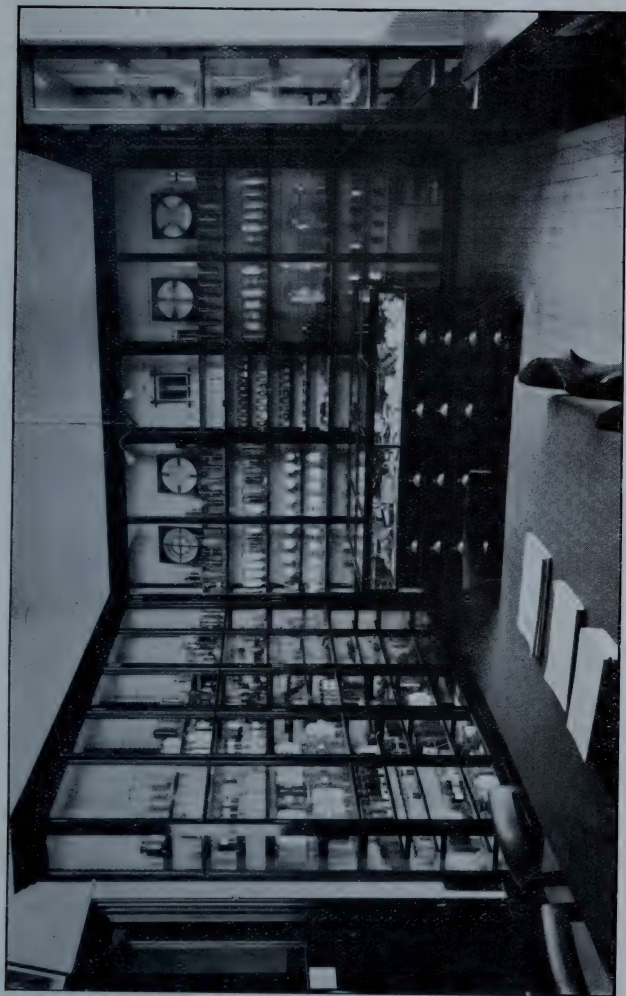
United College.



Chemistry Department—Main Research Laboratory.



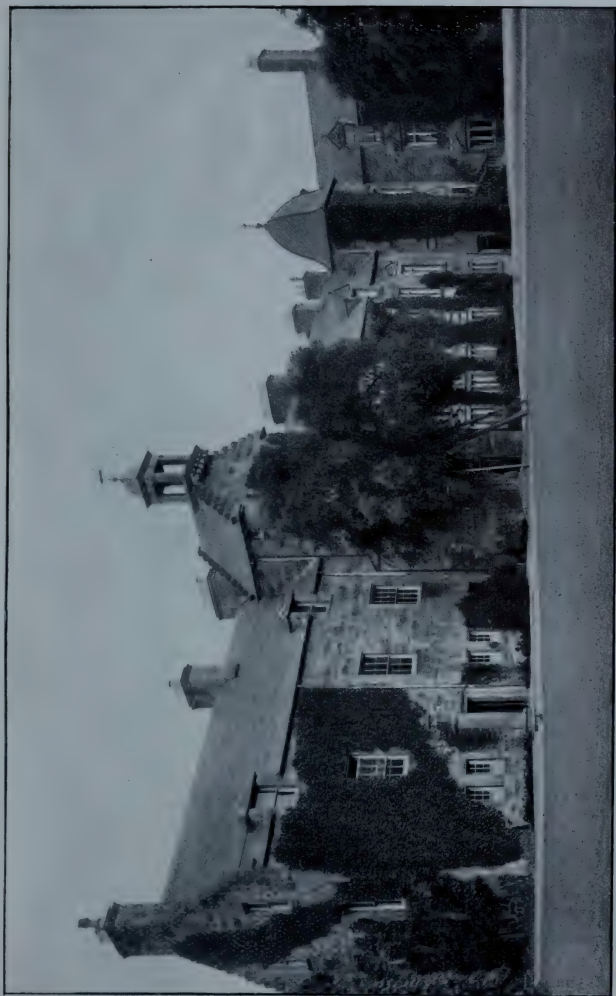
Chemistry Department—Large Operation Room in Research Building.



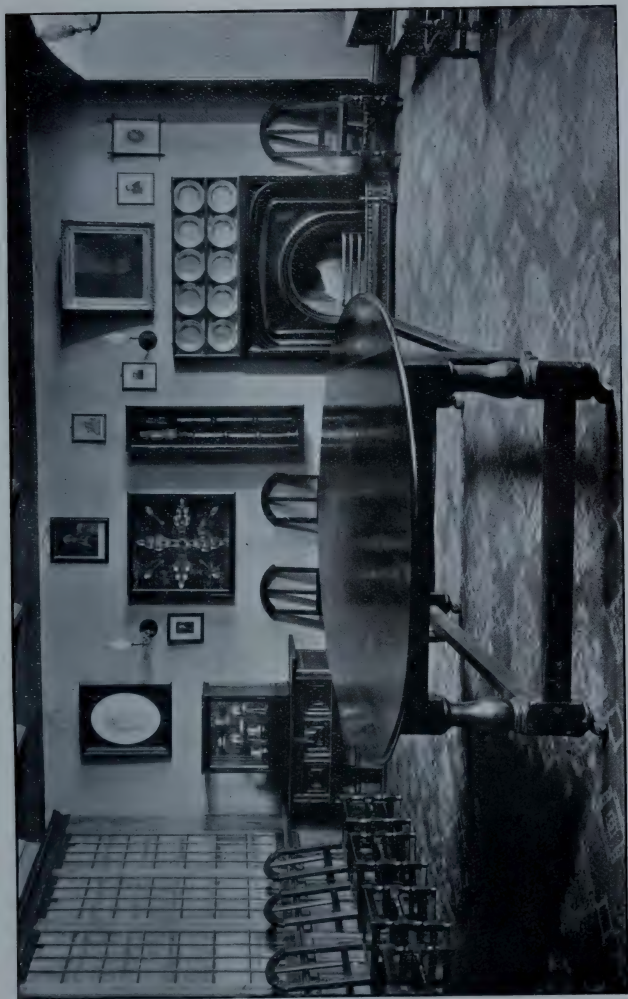
Chemistry Department—Museum and Reading-Room.



Experiment Room in Physical Laboratory.



St. Mary's College.



St. Mary's College Hall.



St. Mary's College—The Long Walk.



St. Mary's College and University Library from Bell Pettigrew Museum.



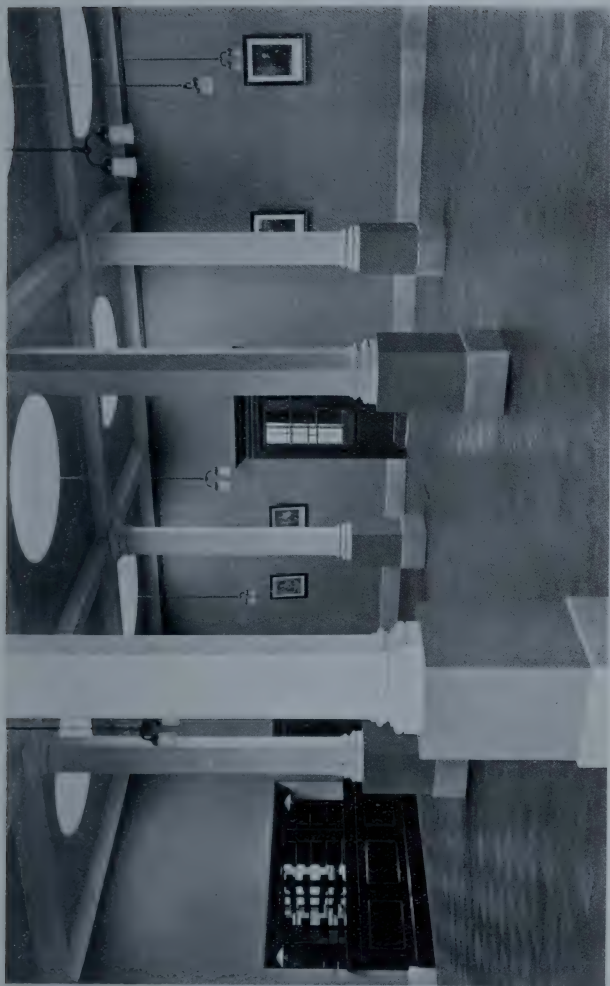
University Library—Upper Hall.



University Library—Court and Senate Room.



University Library—West Elevation of Carnegie Building.



University Library—Reading Room in Carnegie Building.



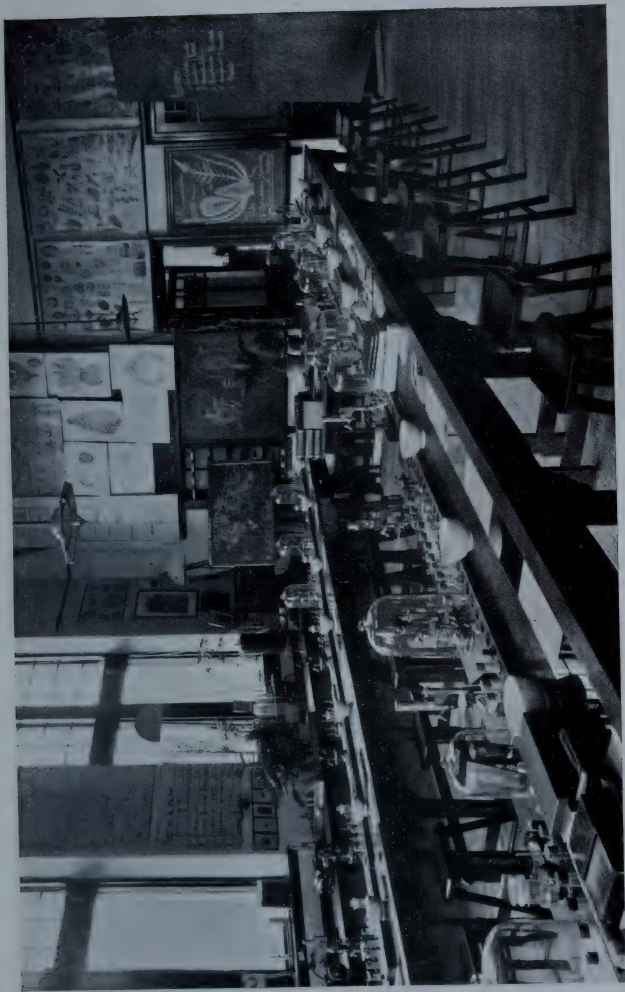
Bell Pettigrew Museum and Bute Medical Buildings.



Bell Pettigrew Museum—West Elevation.



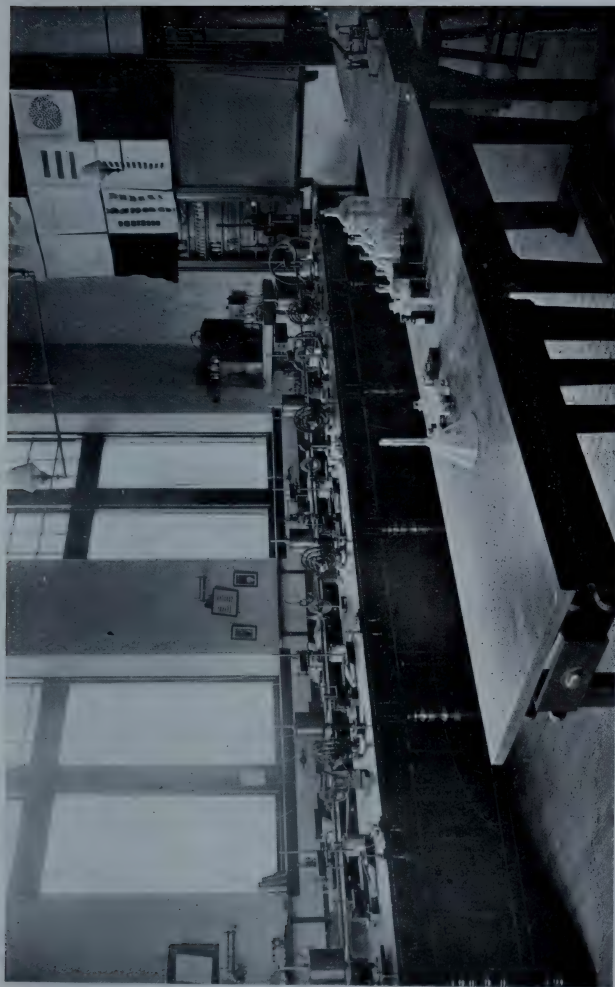
Anatomical Museum.



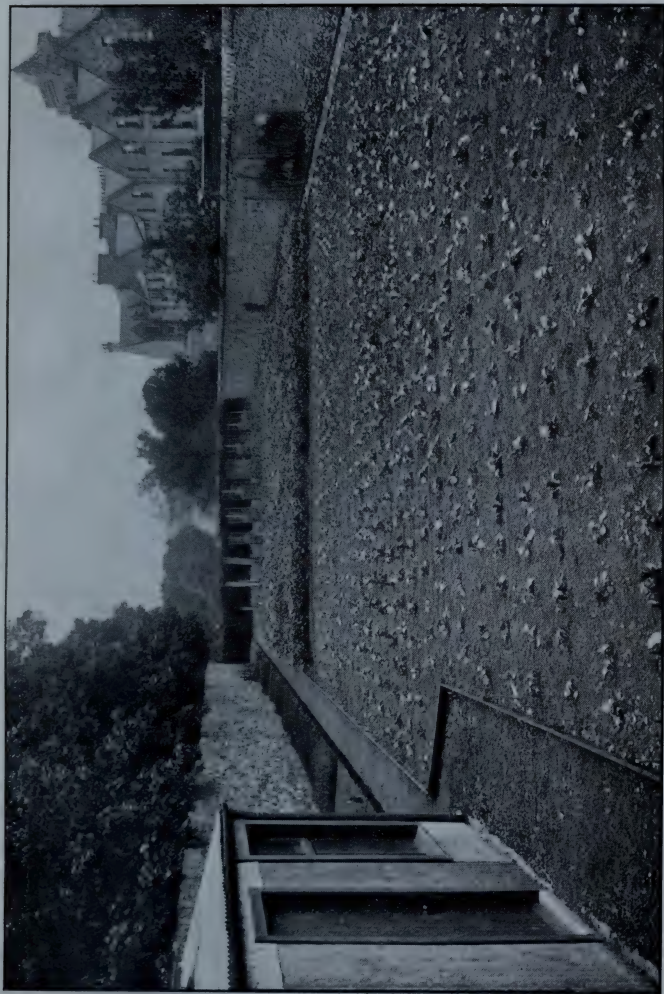
Botanical Laboratory.



Geological Laboratory.



Physiological Laboratory.



Agriculture Experiment Area.



Old St. Leonard's Church—South Wall, 1762-1910.



Old St. Leonard's Church—West End, since 1910.



Gatty Marine Laboratory.



St. Regulus Tower and Church, with Cathedral Ruins on either side.

PLAN OF ST ANDREWS



CITY

- I NEW CHURCH OF ST LEONARD
- II RAILWAY STATION
- III THE PORT
- IV CATHOLIC CHURCH OF ST JAMES
- V REMAINS OF BLACKFRIARS MONASTERY
- VI MADRAS COLLEGE
- VII POST OFFICE
- VIII PARISH CHURCH
- IX TOWN HALL
- X ST ANDREWS EPISCOPAL CHURCH
- XI ALL SAINTS EPISCOPAL CHURCH
- XII CASTLE RUINS
- XIII CATHEDRAL RUINS
- XIV CATHEDRAL MUSEUM
- XV TOWER OF ST REGULUS
- XVI REMAINS OF PRIORY
- XVII THE PENS
- XVIII FOUNDATIONS OF CHAPEL ROYAL

UNIVERSITY

- A. UNIVERSITY HALL
- B. WOMEN STUDENTS UNION
- C. MEN D° DE AND DINING HALL
- D. DRILL HALL AND GYMNASIUM
- E. PRINCIPAL'S OFFICIAL RESIDENCE
- F. UNITED COLLEGE
- G. CHURCH OF ST SALVATOR
- H. ST MARYS COLLEGE
- I. UNIVERSITY LIBRARY
- J. BUTE MEDICAL BUILDINGS
- K. PETTIGREW MUSEUM
- L. BOTANIC GARDEN
- M. HOT HOUSES
- N. AGRICULTURE EXPERIMENT AREA
- O. OLD CHURCH OF ST LEONARD
- P. GATTY MARINE LABORATORY

Scale of 1/4 Mile

